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HISTORY AND BIOGRAPHY.

Historical Account of Students educated at the Warrington Academy.

(Continued from p. 268.)

1767.

151. George Willoughby, London.

The 17th and last Lord Willoughby of Parham. The family had been ennobled by Henry VIIIth. His father, a justice of the peace, and Colonel of the Tower Hamlets Militia, had succeeded in 1765 on the demise of his distant relation, Hugh, the 15th Lord Willoughby, an ingenious and learned nobleman, who in 1752 became Vice President of the Royal Society, on the revival of the Antiquarian Society in 1754 was elected its first president, and on the establishment of the British Museum was nominated one of its trustees. He was also President of the Equitable Assurance Office, and a Vice President of the Society for the Encouragement of Arts. Being one of the last, if not the last, nobleman, who continued a nonconformist, in practice as well as principle, and by his residence in Lancashire (at Shaw Place, near

Rivington) intimately acquainted with most of the leading dissenters of that county,* he was naturally looked up to as the patron of their new institution, and accordingly on its establishment in 1757 accepted the office of President of the Warrington Academy; which

* He was particularly fond of the society of several of the more eminent neighbouring ministers; from one of whom, the late Rev Philip Holland, of Bolton, the present writer received the following characteristic anecdote: Being on a journey, and a Sunday intervening, on which day he always made a point of attending public worship, he went to the nearest Dissenting meeting-house, and perceiving, from the preparations made, and the minister's discourse, that it was a communion day, he kept his place at the conclusion of the ordinary service. After a little pause, the church-officers came to inform him, that they were going to celebrate the Lord's supper. "Yes," said his lordship, "I perceive it; and I mean to stay." They informed him that it was not the custom of that church to admit strangers to sit down with them without a testimonial. "Oh," said his lordship, "I beg your pardon; I had quite misconceived the thing. I thought you had said it was the Lord's supper that you were going to have; but if it be any private supper of *your own*, I have no wish to interfere;" and immediately withdrew.

he held till his death.—George Lord Willoughby, the proper subject of this article, succeeded his father in 1775, and died in 1780. No particulars have been learned concerning him.

152. John Hare, Cork ?
1768.

153. Thomas Beaumont, York?

154. Jonathan Dickenson, London ?

155. Nathaniel Brassey, C. London.

A banker, in the house of Lee, Ayton, Brassey and Co. of which his son is now a partner.

156. George Burden, C. Mansfield ?

157. Robert Waddington, Clapham ?

158. George Forster,* Warrington,

Or more properly Dantzic, where he was born, 1754. He distinguished himself greatly while at Warrington by his attainments in science and literature, and particularly in the quick attainment of the English tongue. He accompanied his father (see Vol. VIII. p. 289, *n.*) in the voyage with Captain Cooke; and published an account of the voyage on their return, which abounding with reflections injurious to the government, and unfavourable to the great navigator, both father and son were treated with such coolness as obliged them to quit the kingdom, and after having resided some time at Paris was appointed professor of Natural History at Cassel; but afterwards accepted a chair at Wilna. He could not long be happy in a semi-barbarous nation, and entered into a treaty with the Empress Catharine to proceed on a new voyage of discovery; but this was

prevented by the Turkish war. His reputation, however, being increased by the articles on Natural History and General Literature, with which he enriched different scientific publications, he was appointed president of the University of Mentz, and was discharging the duties of that office when the French took possession of the city. On this event he was sent on a mission to Paris to request the union of Mentz with the French republic; but his property having been lost by the subsequent re-capture of that city by the Prussians; this, together with some domestic misfortunes, aggravated a scorbutic disease which he had contracted during his voyage round the world, and put an end to his life while he was preparing to undertake a journey to Thibet and Hindostan. He died at Paris at the age of 39, on the 13th Feb. 1793. Besides his "Voyage," he published a Reply to Mr. Wales's Remarks on it, and was connected with various works on the continent, as above mentioned.

159. William Wyatt, Liverpool?

160. Charles Rogerson, Warrington

161. Cornwall Smalley,* C. London.

A Russia merchant; partner in the house of Thornton and Smalley, at Petersburg.

162. James Hall, Warrington?

163. William Hassal, D. Nampwich.

In 1773 settled at Rochdale, on the removal of the Rev. Richard Bolton to Preston; but in about two years was obliged to relinquish the ministerial profession, in consequence of a total failure of his voice in the pulpit. For

several years he kept a school; but afterwards engaging deeply in the speculation of the Rochdale canal, and in coal-works connected with it, he has for many years become a man of very extensive, and it is understood very successful, engagements, in both these ways.

164. Thomas Horrox, *D. Chew-
bent:

For a short time became a minister at Holcombe, near Bury; afterwards went to the Isle of Man; but soon returned, and died young.

165. Samuel Heywood, L. Liverpool.

A serjeant at law, and a Welsh judge; a staunch friend to religious and civil liberty, and not ashamed to bear to either his personal testimony. His "Right of Protestant Dissenters to a complete Toleration" (2d. ed. 1789) contains the most full and masterly history of the Test Laws, and the most complete exposure of the injustice, inexpediency and folly of the sacramental test as now imposed, that ever was given the public; and his "High Church Politics" (1792), in answer to Bishop Horsley's "Review of the Case of the Protestant Dissenters," is a seasonable appeal to the friends of the British Constitution on the subject of the Test Laws, and the riots at Birmingham. His intimacy with Mr. Fox is honourably recorded by that great man himself in the introduction to his History; and his Reply to Mr. Rose in "Vindication of Mr. Fox's History" is universally allowed to be an unanswerable detection of a series of the grossest misrepresentations, that, under the pretence and shew of accuracy were ever, perhaps, ventured from the press.

He was always a sincere and warm friend to his Alma Mater; whose dissolution he used every means in his power to prevent.

166. Arthur Heywood, C. Liverpool.

Completed his education in Germany, and became a merchant at Wakefield; but has now been long resident as a banker in his native town.

167. William Brailsford, C. Charlestown?

168. Mark Davies, Bristol?

1769.

169. Isaac Baugh, L. Bristol?

Went to the East Indies, and was for some time secretary to the supreme court at Calcutta.

170. Richard Bright, C. Bristol?

An eminent merchant at Bristol; and most estimable man.

171. Samuel Galton, C. Birmingham.

A merchant in Birmingham; a most respectable member of the society of Friends, and a supporter of every public spirited literary or charitable undertaking: particularly the most active patron and director of the Lancasterian school in Birmingham.

172. Peter Luard, London,

Went into the army; but married, and became a country gentleman in one of the midland counties.

173. Francis Luard, L. London.

A solicitor in London.

174. Robert Alderson, D. Norwich.*

Son of the Rev. James Alderson, of Lowestoff (Vol. V. p. 321); after five years residence at Warrington became minister of the Octagon Chapel in Norwich, as colleague with the Rev. Samuel Bourn, well known by his excellent sermons, and was soon after

ordained at Palsgrave, in Suffolk, Sept. 13, 1775, along with three of his former fellow students, Messrs. Barbauld, Beynon, and Pilkington (Vol. V. p. 478). He continued to discharge the duties of the ministerial office till about 1788, when, having married the daughter of William Herry, Esq. of Yarmouth, he quitted the profession, and commenced the study of the law. He is now recorder of Ipswich, and steward of Norwich: and generally considered as one of the leaders of the high church party in that city, where he had so often advocated, with eloquence and success, the cause of civil and religious liberty.

175. Francis Pierson,* Mowthorpe Grange, Yorkshire,

Went into the army, and was major in the 95th regiment, when he was killed in gallantly defending the island of Jersey from the unsuccessful attack of the French upon it, Jan. 6, 1781.—The representation of this catastrophe by the pencil of Copley ranks among our finest historical paintings.

176. Charles Forster, Warrington?

Probably a younger son of Dr. J. R. Forster.

177. Thomas Jervas,* Antigua.

178. Jacob Jervas,* ditto.

179. James Pilkington,* D. Horwich, Lancashire.

In 1774 settled at Ipswich, as assistant to the Rev. Thomas Scott, and successor to the late Mr. Wood, of Leeds. In 1774 he removed to Derby. About 1785 he published some elementary books for Sunday schools, and in 1790 "A view of Derbyshire," in 2 vols. 8vo. which is a work of very considerable merit. He died at Ipswich, 1805.

180. Joseph Smith, D. Hyde, Cheshire.

In 1774 settled at Shrewsbury, as assistant to Mr. Fownes, on the removal of Mr. Harrison (No. 87) to Manchester. During his residence at Shrewsbury, through the influence of William Tayleur, Esq. a liturgy was introduced into the course of the public service, and a joint address to the congregation, signed by the two ministers, was distributed on the occasion. In 1781 he removed to Liverpool, as successor to Dr. Clayton, at Benn's Garden. In 1790 he published "Remarks on the Resolutions of the Archdeaconry of Chester on the subject of the Test Laws;" and some years after, on falling into a bad state of health, he resigned his office in an affectionate address to the congregation, including a handsome tribute of respect to his worthy colleague. Though he afterwards recovered his health, he has not resumed the regular exercise of his profession.

181. James Nibbs, C. Antigua.

182. John Leaper, C. Derby,

Now J. L. Newton, Esq. as inheriting the fortune of Robert Newton, Esq. of Norton House, Derbyshire, a man who, with some singularities, was a warm and active friend to civil and religious liberty, and a munificent patron of sufferers in their cause, and of schemes for their promotion. See an interesting account of him, from the pen of his fellow student, Mr. Turner, of Wakefield, in Belsham's Life of Lindsey. p. 99, n.

183. Benjamin Arthur Heywood, C. Liverpool.

A Banker in Liverpool and Manchester.

184. James Fenton, C. Hunslet, near Leeds.

185. John Dyer, C. Coventry?

186. Archibald Hamilton Rowan, Dublin.

Of this gentleman, who, as a friend of Napper Tandy, and as such indicted for high treason, as having escaped to America, and having afterwards made his peace, has excited no small bustle in the world; the present writer is not furnished with documents (nor is it at all in his line of reading to look for them) which might enable him to make out a memoir.

1770.

187. — Beynon, D. Caermarthen.

Settled at Yarmouth, as colleague with Mr. Whiteside, and successor to Mr. Walker, in 1774, and still continues the much respected minister of the congregation there.

188. James Stell, Whitehaven?

189. William Cookson, D. Penrith,

Removed to Cambridge, whence he was recommended to be tutor to the Princes Augustus and Adolphus (Dukes of Sussex and Cambridge). In 1790 he became rector of Fornsett, in Norfolk, and in 1792 Canon of Windsor, and D. D. In 1805 he was made rector of Binfield, Berkshire.

190. — Addison, Preston,

Killed at the battle of Bunker's Hill, 1775.

191. — Evanson, Antigua.

192. Edward Abney, Leicestershire.

193. George Abney, ditto.

194. Caleb Hillier Parry, M. Cirencester.

The eldest son of the Rev. Joshua Parry, an eminent dissenting minister. From Warrington he removed to Edinburgh, and gradu-

ated in 1777, when he published an elaborate thesis "*De Rabie Canina*." He shortly after married Miss Rigby,† and settled at Bath; where his eminence as a physician, an agriculturalist, and an author, need no celebration from the pen of the present writer.

1771.

195. Jeffry Shaw, Nevis?

196. William Dodd, London?

197. John Hotham, L. York. A barrister.

198. J. Ambler, Shropshire?

199. William Hart, L. Shrewsbury.

A barrister.

200. William Webster, Dereham?

201. James Barrow, Lancaster?

202. James Noble, C. ditto.

A respectable merchant in his native town.

203. John Hobson, C. Manchester?

204. Thomas Robinson, C. ditto.

Of Woodlands, near ditto; a respectable merchant, and most estimable man.

205. William M'Donald, } Jamaica.

206. Robert M'Donald, }

207. Donald M'Donald, }

208. John Banton, Antigua.

209. Wm. Strickland, Boynton: The present Sir Wm. Strickland, Bart. of Boynton, near Scarborough.

210. Strickland Freeman, Fawley-Court, near Henley-upon Thames.

A spirited improver of agriculture; author of an elaborate work

† At Palgrave, near Diss; on which occasion Mrs. Barbauld wrote the beautiful Hymn, which has since found its way into most collections,

"How blest the sacred tie that binds
"In union sweet according minds," &c.

on the shape of a horse's foot, published 1796.

211. Sam. A. Lloyd, C. Bristol?

212. William Gordon, ditto?

213. Cha. Lawrence, Jamaica.

214. J. Rogerson, C. Warrington. 1772.

215. R. Readshaw, London?

216. Arthur Onslow, Liverpool?

217. John Norman,* London.

A young man of great promise, particularly attentive to chemical pursuits: from Warrington he went on his travels, and died abroad.

218. Elias Norgate,* Norwich.

Son of Elias Norgate, Esq. and brother of T. S. Norgate, Esq. of that city. He died at Warrington, in 1773, at the age of 15. The following elegant lines are inscribed on his tomb:

A Father's fairest hopes lie buried here:
Embalm the fallen blossom with a tear!
Few years he told, but they were all improv'd:

His gentle worth was honour'd, wept,
belov'd.

Like incense heav'n receiv'd so pure a
breath,
And seal'd his virtues by the stroke of
death.

219. John Yates, D. Bolton.

The highly-respected minister of Paradise-street chapel, Liverpool.

220. John Vaughan, C. London.

A merchant in Philadelphia;

one of the elders and preachers to the Unitarian Society in that city; and a most estimable man in every respect.

221. — Clapham, Yorkshire?

222. — Burnes, Lichfield?

223. — Hodgson, Wigan?

224. William Warren, Cork.

Resides as a country gentleman on his estate in the neighbourhood of Cork.

225. John Vize, M. Clonmell.

Went to Edinburgh, graduated, and settled at Clonmell.

226. Sam. Baron,* Manchester.

227. — Scott, Shrewsbury?

228. — Dickson, M. Taunton?

229. — Hall, Jamaica?

230. John Rhodes, C. Halifax.

A very respectable merchant and banker in his native place.

(To be continued.)

ERRATA in the last Number.

No. 101. for Ledgley read Sedgley.

No. 143. for Cappe read Capper.

Observ. on No. 150. Mr. Beaufoy's Academical Oration, published by his father, 1768, was on "the Effects of Civilization on the real Improvement and Happiness of Mankind, in answer to Rousseau." He was also the author of the Life of Lord Clive in Dr. Kippis's edition of the Biographia Britannica; and of the First Report of the African Society for prosecuting Discoveries.

MISCELLANEOUS COMMUNICATIONS.

Thoughts on the Fall.

SIR, Plymouth.

As you did me the favour to insert in the Repository (Vol. V. pp. 20, 21.) the hints I sent you on the subject of the Fall, I take the liberty of troubling you with a few additional thoughts, which will show the strong points of resem-

blance between the history of the fall and the history of the children of Israel; for whose express use and benefit I conceive it to have been written. If I repeat any thing that has been mentioned in the former piece, in order to preserve the connection of these thoughts, I hope I shall be excused.

All classes of believers appear to have agreed in the opinion that the history of the fall of man is of ambiguous character, but few serious thoughtful readers have supposed it would bear a literal meaning; for it is repugnant to the general feeling of mankind to believe that the universal law of destruction, to which the human race must submit, was passed upon them in consequence of the mother of our race having eaten of the fruit of a tree which stood in the midst of what is called the garden of Eden. But mankind are fearful of thinking freely on subjects whose very brow is marked with mystery; and they usually express an utter surprise and alarm when a thought is started respecting them different from what their grand-parents have held, and their catechisms have taught them. If, in consequence of intellectual industry, their eye has half opened to perceive the absurdities attached to a received system, it has rarely dared to look boldly out; and the timid yet doubting believer has been satisfied with endeavouring to lessen those difficulties which he finds in the road of reason and of truth. This appears to have been the case with Dr. Adam Clarke.* He is aware that credit cannot be given to the story of the fall as it is related in Genesis, and therefore he attempts to straighten the crooked serpent by ingeniously turning him into an ourang-outang. The numerous meanings, which he shows us that the Hebrew and Arabic roots will bear, sufficiently evince how unsafe it is to build an hypothesis upon so precarious a foundation. Yet this in fact he does; but has overlooked a most

important consideration in the story which, as he explains it, impeaches the character of the Deity. For how can we believe, upon any hypothesis whatever, that the animal who was the mere instrument of Satan in the wicked work of destroying the happiness of the world, has been severely punished for it by his Creator? How peculiarly unfortunate was that animal in having been made so nearly in the image of man, and therefore not very far from the image of God, as to be deemed the fittest instrument of this mischief? For what has been the consequence of an evil which he could not have prevented? From having been endowed with reason, he now appears to possess no other intellectual powers than the other brutes possess; from having been able to converse with Adam and his wife, he retains only the faculty of chattering; and from having walked upright, and having equally with man an *os sublime*, he is made to crawl upon all fours, and "cannot be induced to walk erect without the utmost discipline and irritation." In short, from having been, according to Dr. Clarke, nearly upon an equality with man, he has retained only the privilege of a chattering tongue.

How amusing are the speculations of the learned! And how do they move our risible muscles! Lord Monboddo, I think, supposed men to be improved monkeys, while Dr. Clarke considers the ourang-outang as a degenerated man!!

Suppose, Sir, I were to go into the woods and catch a viper, and put it into the room where my little children were playing, and this viper were to bite them and occasion their death: should I be thought a just man, much less

* See M. Repos. Vol. VII. pp. 16—20.

could I be called merciful and long-suffering, if I were to punish the viper with death or the loss of any of his privileges? Yet just so are we to suppose the Almighty has acted by the once intelligent and honoured ourang-outang; or by the equally shrewd and sagacious serpent.

It is said that Dr. Clarke has already abandoned his new hypothesis; it is devoutly to be wished he may embrace another that does not involve him in absurdities, and expose the religion of which he is a zealous champion to banter and ridicule.

We have reason to believe that Moses was the first amongst the Israelites who made use of written characters, which he had learned in the schools of Egypt under the patronage of the daughter of Pharaoh. The ten commandments, engraven on tables of stone, were the first written documents of the descendants of Jacob; and shortly after them appeared the laws of the theocracy, written by Moses or by some one under his direction. All the ancient lawgivers thought it necessary to give the history of the ancestors of their people; and, in order to render their work more complete, they usually went back to the origin of the world, and narrated the first formation of man. This was done in Chaldea, in Greece, in Persia, and in Hindostan. And this plan was of peculiar importance in promoting the great work in which Moses was engaged, as it furnished him with the opportunity of tracing the source of all things to that Almighty Invisible Cause, which it was the express object of the Jewish law to constitute the King and God of his countrymen.

As the attention of Moses was limited to one grand design, viz.* the establishment of the worship of the one living God, it is not unreasonable to suppose that every part of his work would be made to incline towards that one.

Observe, then, that the very beginning of it was calculated to promote this design, by giving a divine authority to his sabbath-day. The Heathens had not observed a sabbath-day. The Jews were the first nation who kept one; and, to sanction its appointment, and give it a dignity which it would not otherwise have received, he informs them, that "In six days the Lord made the heavens and the earth, and rested on the seventh day;" and that they were also to rest on the seventh, to admire the beauties and the benefits of the creation, and adore its great Author. Although we are not bound to believe that the exact space of six revolutions of our globe were employed in what the scriptures call the creation, we cannot condemn a pious and enthusiastic lawgiver because, without declaring that what he wrote of the first formation of all things was dictated by the inspiration of God, he thus gave a unity to his piece, and made every part of it combine to assist his infinitely important end.

We are soon led by our historian to the fall of man. In the account of it may be perceived a number of circumstances that coincide in a very remarkable manner with others in the history of the people for whose benefit it was written. Dr. Geddes has these observations on the rivers of Eden. "The situation of these two, the Tigris

* See Exod. xxxi. 12-17.

and the Euphrates, being well known, determines in some degree that of the other two. We are not, however, to look for a place where all their sources centre; it is enough that they verge towards one point. Wonderful changes happen in the courses of rivers, during a much shorter period than six thousand years." We are hence led to the presumption that it is of the land of the Israelites of which Moses writes, and which he calls the garden of Eden, or the delightful spot; and there are many places in the scriptures in which the possessions of the Israelites are described by their prophets, with all the warmth of poetry, as a perfect paradise. It was in this land that the first pair ate the forbidden fruit, and from which they were driven out.

To Adam only one prohibition and one threat were published. There was but one offence for which he could lose the favour of God, and the enjoyment of his local privileges. The same is true of the Israelites. It was only for the sin of idolatry that they were threatened to be driven from the land which they had received for an inheritance. The words selected on the two occasions, by way of warning, were strikingly alike; and neither of them meant what they seemed to import. To Adam "In the day thou eatest thereof thou shalt surely die"—and to the Jews "And lest thou lift up thine eyes unto heaven, and, when thou seest the sun, and the moon, and the stars, even all the hosts of heaven, shouldst be driven to worship them and serve them, &c. I call heaven and earth to witness, that ye shall soon utterly perish from off the land; ye shall not prolong your

days upon it, but shall utterly be destroyed." And also by Ezekiel, in almost the very words of Moses: "Turn ye, turn ye; *why will ye die*, O house of Israel."

Both the first human pair, and their descendants, the children of Israel, did actually forfeit their blessings, by breaking the only covenant that was made between them and their God. And what was the result of it? Did they die? No—neither the one nor the other. Adam and his wife were driven out of Eden; and the Jews were driven out of the same land many centuries afterwards.

Now to show that this driving out, which the scripture writers call death, was probably in both cases for the self-same offence, you will observe that the Divine Being could not mean, as the event proves, that either Adam or the children of Israel should die when they fell into the sin which he cautioned them against, but that they should be removed from a state of perfect ease, in which he had placed them, to one of labour, anxiety and sorrow. Moses forewarned the Israelites, whom he had planted in an Eden, a good land, well supplied with blessings of a sensual and a social kind, that, in the midst of them, and before their eyes, was a forbidden fruit, and one whose appearance had a most fascinating influence over them (so much so, that all the endeavours of himself and his successors could not keep them from eating of that forbidden tree). He told them, in language which needs no comment, that in the day in which they indulged in that delight they would morally, and should politically die. That, as they had been the instruments in the hands

of God of destroying the inhabitants of the land of Canaan, because they had been grossly addicted to idolatry; so should other nations be employed, as the instruments of the same vengeance, to root them out of the land—not by killing them with the sword, but by removing them out of their Eden.

That this was the sin of which Adam was guilty is the more probable, because, as far as we can search into the earliest history of mankind, we find they always have had a disposition to worship the creatures of God. This worship began with the adoration of the heavenly bodies; afterwards it was changed into that of the other useful parts of the creation, or of those animals which, through a superstitious apprehension, had caused a deep impression to be made on the mind of man. That the first man might fall into this sin we need no assurance. When he beheld the beautiful works of God, resplendent in glory, shining with a profusion of light and of warmth by day, and with a milder but equally enchanting lustre by night, captivated by their beauty, and awed by their influence, he would feel an involuntary impulse to fall down and adore them. They would appear to him the authors of all his enjoyments, and the source of all his expectations: and he would ascribe to them power, intelligence, and goodness. Accordingly we find that at so early a period as that in which Tyre and its colonies were in their affluence, a period perhaps the most remote to which the heathen mythology carries us, "The stars of the day and of the night were adored under different emblems. The sun under

the emblem of Hercules, the moon with two horns under that of a bull or cow. The first of these was worshipped under the name of Baal, the second under that of Astarte. These two divinities were the Apollo and the Diana of the Greeks, and the Osiris and the Isis of the Egyptians, who designated the star of night by the figure of a cow." Hence the origin of the golden calf, which the brother of Moses made, with so ready a compliance, to gratify the congregation of Israel.

It must be thought not a little extraordinary that no instructions were given to the first human pair on the subject of the worship of an invisible first cause of all things: and yet none were given, unless we suppose the command respecting the forbidden fruit to have been that caution. For certainly such a caution seems to have been necessary; and no other appears to have been wanted in a state so perfectly removed from temptation to moral vice, and where it was almost impossible that a rational creature could have fallen into any other sin. It was said to him, "Of all the trees in the garden thou mayest freely eat;" follow the dictates of your pure unpoluted mind, and partake without reserve of the sweets of this Eden, this land of delights. "But of the tree of knowledge thou mayest not eat of it." It was precisely the same command that was given to the children of Israel on their admission into the land of Canaan. They had an indulgence granted them unrestrained in every way, but in that of joining with the old inhabitants in the worship of their false gods.

May it not have been called the

tree of knowledge because it has a reference to the mind? Because the knowledge of God and the worship of him is an intellectual gratification, and directs to the consideration of what elevates the mind and improves its faculties? Or was it so called because the Israelites had received their idolatrous knowledge and idolatrous habits from the Egyptians, a people amongst whom the arts and sciences had been advanced to a very high state of perfection; while they were in the very infancy of civilization, and scarcely knew one art or one science? To follow in the footsteps of so wise a people might have appeared to these babes in knowledge the strongest mark of wisdom; and, of all their acquirements, none would be more likely to infatuate them than their knowledge and their worship of the gods.

The tree of knowledge was placed in the midst of the garden. This is strictly true of the sun, the great animating and vivifying principle. It is placed in the midst of the works of God, and would the first of all things impose its authority upon thinking man to pay to it his adoration. Large societies of human beings have made it their God: the Chaldeans of old, and the Persians of more modern times, have offered their worship to fire and to the sun.

"But," said the divine voice, "in the day thou eatest thereof thou shalt die." And if this apologue is considered in the light in which I would represent it, it will seem that Moses was desirous, in order to strengthen the influence of his authority and of his threats with the people, to announce to them

that, amongst other evils which have followed in the train of idolatry, that greatest, that unpardonable crime, was its having disrobed man of his innocence; and lost him his immortality.

The instrument employed to effect the temptation was the serpent. A more appropriate instrument could not have been chosen, if we consider the sin which Adam and Eve were tempted to commit to be the sin of idolatry. The serpent was an emblem of divinity amongst the Egyptians, under whose tutelage the Israelites had imbibed their taste for idolatry; and for whose mode of worship they were perpetually longing. In the temples of Egypt, and particularly in that of Memphis, living serpents were always preserved, and a religious respect was paid to them. For what reason does not appear to be satisfactorily explained to us; but, the fact being clear, what better means could Moses have selected for a tempter of the primogenitors of our race?

It was through the medium of Eve that Adam was led into sin. And it was through the instrumentality of wives and concubines, which had been taken from the heathen nations, that the Israelites were most strongly tempted to idolatry. Every care was therefore taken to prevent their intermarrying, or in other ways allying themselves, with the women of idolatrous nations: and the orders which were given for the destruction of the Canaanitish nation were accompanied by this solid reason; lest by associating with them, and taking their women to wife, they should be tempted to forsake the worship of God, and go after the false gods. The power of female witch-

craft, when skilfully managed, is too well known for us to doubt for a moment the propriety of this injunction; and the history of the Hebrew nation shows its wisdom in a striking point of view, by the general conduct of the people at large, but especially by the behaviour of many of their kings, not excepting the greatest and most celebrated of them, Solomon.

It remains for us now to consider the sentence which was passed on the different offenders.

That on the serpent was striking and apposite. "Thou art accursed above all cattle and every beast." In its natural state it goes in the meanest posture, on its belly; while other animals, even the reptiles, are furnished with legs. "And yet," Moses would seem to say to the Israelites, "this is the despicable deity which the Egyptians adore; and, strange as it may seem, after whose rites and worship you are sighing. Men unaccountably infatuated! what can bewitch you to go to the temple of such a god; or to hold in any other view than that of abhorrence and detestation the rites and ceremonies which are enjoined on the worshippers of a serpent!"

The sentence passed on Eve strongly marks the increased pains and terrors of child-birth in the land to which they would be driven, and where they would be slaves, the one to their lusts, the others to the people who conquered them. To the wretched slave the sorrows of conception are multiplied indeed, and the joy of having brought a man-child into the world is repressed, and often it may be destroyed, by the recollection that he is born to slavery.

"Thy desire shall be to thy hus-

band, and he shall rule over thee." A doctrine completely Jewish! Their women were perfectly subject to the controul of their husbands. It seems that the Jewish lawgiver thought the restraint a wholesome one. Our spiritual lawgivers have thought the same, and have copied the primitive curse into the form of matrimony; but the customs of this corner of the globe (and not, as some, in compliment to our religion, have said, Christianity) have rendered that curse nugatory; by proving that it is either unjust or impossible to put it in force.

In the sentence passed on Adam is an equally emphatic denunciation of the terrors of that state into which the Jews would be plunged when they had forsaken the worship of the true God to go after idols. No longer in possession of their own land, to them the ground would be cursed: its best produce would feed the luxury of their masters, and to them the refuse only would be given. In sorrow would they eat their bread, nor would they see a prospect of relief but in returning to the dust out of which they had been taken.

How natural is the shame evinced by Adam, and his attempt to shun his Maker's presence, by flying behind the trees of the garden, after he had been guilty of offering adoration to the creatures of that God! And how much does the account of the Almighty's visiting him in the garden correspond with the opinions entertained of Jehovah by the Jews! He was represented by them as dwelling between the cherubim, as present in the tabernacle, and afterwards as abiding in the temple of Jerusalem. There, in the place of his worship, he

walked to meet his people; but the idolaters were not to be found there. They had forsaken his worship, and he sought them in the sphere of their duty in vain. The conversation which took place between Jehovah and his intelligent creature, and the means Adam made use of to conceal his shame, strongly mark the conduct of the Almighty to that rebellious nation, and the paltry excuses they were driven to for their ungrateful dereliction of duty. Compare with it the state of destitution and of nakedness to which the Israelites were reduced in their captivity. Despoiled of their wealth, their dignity and their comfort, poor indeed and naked were they; and they had no means of remedying the evil of their condition but by the assistance of him whom they had offended. Their own ingenuity and power furnished them but a poor relief; they found a portion of comfort, and a diminution of their disgrace, in the cheering promises which his prophets made known.

If I were disposed to look into the third chapter of Genesis for a prophecy of the Redeemer, although I should consider that promise to have been made to the congregation of Israel by the mouth of Moses, the hypothesis which I have attempted to lay down would furnish me with one of the clearest which the scripture contains, and one which was literally accomplished. "The seed of the woman shall bruise thy head." For it is worthy of remark that, soon after the advent of the Messiah, the idolatrous worship of the Egyptians entirely ceased. The Christian religion spread through Asia, and a great part of Africa, and the wor-

ship of Jehovah succeeded that of the serpent. Nor has this ever been revived. Its head was so bruised by the seed of the woman as never to recover from its wound. The religion of Mahomet now prevails in Egypt; the great leading principle of which is the grand truth of Mosaic and of Christian inspiration, the proper unity of God.

Does not this account of the fall of man give a dignity and a value to the whole Mosaic history, which it is destitute of on the commonly received hypothesis? And does it not convince us that Moses was not employed either in an idle speculation, or in reporting a confused tradition, when he thus described the fall of man from a state of innocence and of happiness, and attributed it to an offence which a jealous God will never pardon, but will visit with the heaviest judgments? Let Christians remember this; and let them preserve the worship of that one God free from every defilement, and without a stain. And, although they are not in danger of worshipping a dragon, a serpent, or a calf, let them equally withhold their reverential regards from every creature that he has made. We conceive the Catholics to be guilty of idolatry in offering up their prayers to the mother of Jesus, to Jesus himself, and to the saints. For these also are acts of idolatry.

Lest we should err in this solemn matter, let us pay our vows to God alone, under the name of Jehovah, the creator of ourselves and the creator of Jesus, his beloved son, the father of him and the father of us all.

J. W.

Philosophical and Christian Triumvirate,—Boyle, Locke and Newton.

June 1, 1813.

SIR,

I have often thought, that were I a professor of *modern* orthodoxy, it would mortify me not a little to be obliged to go out of my own communion to find the most *illustrious* examples of reason gratefully yielding to the evidences of the Christian revelation. Yet such has been the case, and a triumvirate of Christian philosophers has almost invariably been formed, even by Calvinistic writers, from the names of *Boyle, Locke and Newton.*

It has been remarked of Boyle, that he had such an awe of the Deity as not to use the name of God without an observable pause in his discourse. To such a mind, with the highest reverence for the man Christ Jesus, I should expect the strange *metamorphoses* of the *modern* orthodox *God-Man* would be as offensive as the Romanists' *Breaden-God*, at which Protestants have agreed to laugh outright for more than two centuries. I am, however, too little acquainted with the works of Boyle to *assert* that he has nowhere appeared to declare in favour of a Trinity and an atonement, though not in a Calvinistic sense. Several circumstances, however, serve to place him among *rational* Christians. If I remember correctly, after an interval of some years, since I read his *Considerations on the Style of the Scriptures*, they are quite in the spirit of liberal criticism. Nor is it less probable from this having been one of three of Mr. Boyle's *religious* treatises denounced, not

without a compliment to his philosophy, "in the Popish *Index librorum prohibitorum*, published at Rome, by order of the sacred college, in 1700." Biog. Brit. ii. 514. His public interruption of that enlightened and injured patriot, but highly mystical preacher, Sir H. Vane, to maintain, as he says, "the plain and genuine meaning of a prophecy against Sir Henry's allegorizing humour," looks the same way (p. 513). Mr. Boyle's munificent efforts for the promotion of Christianity were also in a most liberal spirit.

"He was at the charge of the translation and impression of the New Testament into the Malayan tongue, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book, of the Truth of the Christian Religion, into Arabic, and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed liberally both to the impression of the Welsh Bible and the Irish Bible for Scotland." Id. p. 511.

Mr. Boyle's liberal spirit especially appears in "his noble foundation for Lectures" to "set forth the truth of the Christian Religion in general," and according to the model of Grotius, "without

descending to the subdivisions among Christians." (Id.) Yet, as Burnet informs us, in his funeral sermon for Mr. Boyle, "He had read a vast deal on the scriptures, and had gone very nicely through the whole controversies of religion, and was a true master of the whole body of divinity" (Id. p. 512).

Such was the first of this great triumvirate. Your readers must be aware of documents enough to shew that Newton and Locke, the other truly illustrious members of the triumvirate, were undoubtedly rational Christians, as they were, at least by the fairest implication, Anti-Trinitarians, and far, in other respects, from the modern orthodox faith.

Mr. Wilberforce, in the *Practical View*, probably recollecting Baxter's *Saint's Rest*, where Socinians are denominated "scarce Christians," describes Unitarianism as "a sort of half-way house between orthodoxy and infidelity." Yet he presently resorts to the half-way house for the names of Locke and Newton, to propose as two great masters of reason who had humbly bowed to the evidence of revelation.

IGNOTUS.

Addition to Biographia Warringtonia.

Norwich, June 5, 1814.

SIR,

Snowden White (No. 82), was descended on the maternal side from the Rev. Benjamin Snowden, who on the passing of the notorious Bartholomew Act, gave up two church livings in Norwich, and occasionally officiated in the Presbyterian congregation settled there under Dr. John Collings, a fellow-

ejected minister. I find his name affixed to two or three entries in the baptismal Register belonging to the Octagon Chapel. The late Dr. S. White died possessed of an estate very near Norwich.

JOHN TAYLOR.

"Mother of God."

SIR,

In reading one of the public papers lately, I observed, that Louis the XVIIIth when he addressed the legislative assembly, declared that he "devoutly thanked God and his holy Mother for his restoration to the throne of his ancestors."

I am aware that his majesty used good Catholic language, when he called her "The holy Mother of God," who, in scripture is called Mary, the mother of Jesus. The title of *Mother of God*, however, sounds in my ears like blasphemy, because it implies either that God was born of Mary, or that the man Christ Jesus is God. And according to his Gallic Majesty's devotion they are both the objects of praise and adoration, and jointly hold the administration of Providence in their hands; for he thanks them both for his restoration.

That such gross and unscriptural language should be held by vulgar and ignorant Catholics, is not surprising. But that the mind of a king, who has had twenty years of humiliation, calamity and solitude to improve it, should be so debased as to utter such language, is indeed astonishing, and can be accounted for only by the habitual and slavish submission of the mind to the daring claims of the Catholic church. For when

the infallibility of the decrees of the clergy, as united in council, is admitted, the exercise of private judgment is necessarily destroyed. And this applies as really to the prince, as to the peasant, who belongs to that community.

As a parallel to the devotional act of Louis, I will mention an instance of Catholic piety, that fell under my own notice about nine years ago. Standing at the door of my own house, in London, rather early in the morning, I saw three market women in very eager conversation. They crossed themselves, looked upward, made frequent genuflections, and seemed to condole with each other. When they parted I perceived, by their irregular gait, that they were rather intoxicated. They went different ways, and one of them, who passed me, stopped, and looking me in the face, said, in the Irish accent, "And indeed, Sir, and it is so; and the times are very bad, and they never will mend till the *holy virgin Mary, mother of God*, has all her due honours restored to her." I retired in silence within my door, when turning round I saw the woman staggering away, crossing herself, and muttering her orisons to *God and his holy mother*.

Permit me, Sir, to relate another anecdote, which took place in my own family; and which is naturally suggested to me by the superstition of the *Most Christian King* and of the *Irish market woman*.

An emigrant priest, of respectable character, taught the French language to several young persons, whom he attended at their parents' houses. Two of my children were some years under his tuition; one

of them, a daughter, then about fifteen, was a very apt scholar. With her, after her exercise was finished, he would often sit and chat an hour. Religion was a frequent topic with them. As Monsieur was a fervid Catholic, and my daughter was a thorough-paced Unitarian, I was often amused with their conversation, even when I took no part in it. The gentleman often had occasion to mention Mary the mother of Jesus, but never called her by that scriptural title; on the contrary, he always called her *the holy virgin Mary, mother of MY God*.

One morning as I sat writing in a distant part of the room, I heard the following conversation between them:

"You say, Mr. C. that the virgin Mary is the mother of your God." "Yes, Mademoiselle, she be so." "By your God I suppose that you mean Jesus Christ, who, you say, is God Almighty." "Yes, Mademoiselle, Jesus Christ be God Almighty." "Pray, Sir, who is the Virgin Mary's mother?" "St. Ann, Mademoiselle, St. Ann be the Virgin Mary's mother." "Then Sir, I suppose that St. Ann is God Almighty's grandmother."

The poor priest blushed, paused, and was evidently confused; he recovered himself, and replied, "As man, Mademoiselle, as man St. Ann be the grandmother of Jesus Christ." "If so, Sir, then I suppose that St. Mary is the mother only of the *man* Christ Jesus, and not the mother of God. Otherwise St. Ann *must* be God Almighty's grandmother."

Another pause of visible confusion followed. At last the gentleman exclaimed, "O Mademoiselle, my good mother, the *holy*

Catholic church, do say that the holy Virgin Mary be the mother of God; but she do not allow us to say that St. Ann be the grandmother of God." "Sir, my father has taught me that no church has authority to teach what is not taught in the scriptures." "Ah! Mademoiselle, your father be one very good man; I do love him very much, but he be in very great dangerous errors. I do pray to the holy Trinity, and to the holy mother of my God that he be convinced of his great bad errors." "Sir, I have no doubt but that my father is much obliged to you for your charitable prayers; for I have heard him say, that charity always edifies him; but that he expects sound argument for the conviction of his mind." The priest hastily arose, and saying—"Bon jour, Mademoiselle, bon jour," he retired.

I cannot help noticing the value of that truly Protestant maxim, that "The Bible—the Bible only, is the religion of Protestants." This maxim, fully imbibed, gave to this intelligent child the advantage over an aged and zealous Catholic priest. Alas! she is no longer in the land of the living.

V.

American Divines.

SIR,

A particular friend has favoured me with a volume of Sermons, termed *Occasional*, printed at Boston, May, 1812, by Manning and Loring. They manifest the great progress which the New England divines are making in rational preaching and elegance of composition. As they will, I presume, come before your critical correspondents in due time, I

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shall only say that I imagine the first to be Mr. Freeman's, preached at the ordination of his colleague. As they are accompanied, however, with several entertaining notes, I shall forward to you some of these, and one in particular in which Dr. Chauncey is mentioned. There are five notes added to the first, a part of which is the following. "As the French divines have preached on particular occasions only, they have had their choice of the subjects which admit the finest displays of oratory. But that these are not many in number is evident from the facts, that their most persuasive preachers, Bossuet, Bourdaloue, Cheminai, and Massillon, have selected nearly the same. The English divines, on the contrary, though they have produced few discourses which, in the opinion of the critics, deserve the name of finished orations, have yet, in a great variety of styles, treated the greatest possible variety of subjects. Perhaps no nation can exhibit, under the form of sermons, such an immense body of theological learning, powerful argument, and sound morality. The French have satisfied themselves with planting in quincunx order a small grove of cedars of Lebanon; but the English have, without regularity, planted a vast forest, in which is to be found every tree that is good for food, or useful in medicine. It will be happy for the preachers of the United States, if they do not make too much haste to forget that they are the descendants of a nation, among whom, reason and good sense, moderation and liberality, are held in high esteem; but whilst they copy the correctness and elo-

quence of the French divines, if they more carefully imitate the variety and solidity of the English."

Fourth note to the same sermon. "Several of the divines of New England have excited the astonishment of their countrymen by the number of their sermons. The most remarkable instance is that of Mr. Joshua Moody, of Portsmouth, who in the year 1688 had written 4070 discourses. As he lived nine years after that period, he probably added several hundreds to the number. The late Dr. Chauncey who, during many years of his life, spent fifteen hours a day in his study, was a diligent writer of sermons. But in his old age he was frequently heard to lament that he had composed so many; for he believed that he should have been a more useful preacher, if instead of being filled with the foolish vanity of contemplating a high number at the top of a discourse, he had spent more time in meditating an important subject, in correcting and consolidating his composition, and finally in committing it to memory. Among other pieces of excellent advice which he was accustomed to give to young clergymen, this was one, that they should think much and write little. Two hundred sermons, each one of which had a distinct, important, and interesting subject, were, he said, a sufficient work for a long life. For the human mind, he observed, exhausts its ideas much faster than it can receive new ones. Beside which, neither the doctrines nor duties of religion are very numerous. Many people, he added, will clamour when their ministers preach

old sermons; for they think that it is as easy to write a discourse as to hoe a rood of corn; and they will loudly complain when they have to pay twice for the same article. But do not regard such absurd opposition: preach well, plainly, and profitably; which you cannot do, unless you employ a great deal of time in composing and revising your sermons.

"It may perhaps be urged in opposition to the advice of the judicious Chauncey, that a discourse laboured with so much care will not be more profitable to common Christians, than a discourse which drops hastily from the pen on Saturday night, and which may be said to be written extempore; for though it disdains accuracy, yet it comes warm from the heart. But this it is believed is an erroneous opinion. It cannot be denied that a man whose soul by meditation has been previously crowded with ideas, may be able in a few hours to arrange those ideas in the form of discourse, which will display strength of argument, or energy of exhortation. But what will that man do, who has no new ideas in his mind, who possesses no other power than that of moving his pen with rapidity, and who finds it easier to write again what he has written in substance a hundred times before, than diligently to explore a new region of thought? His text may be new; but every thing else in his sermon will be old: to his hearers it will appear trite, and it will make little impression.

"Other things being equal, the most useful discourse is that which is most intelligible; but to write intelligibly is a very difficult art. Several reasons prove that

it is so. First, a clear perception of a subject cannot be obtained by a writer who does not take time to consider all its parts, and view them in every possible light. That many want the power or the will to sustain so much labour is manifest; and the consequence is, that of the speeches which we hear, and the books which we read, there are few that we can understand."

W. H.

Supposed Advantages of the Doctrine of the Trinity.

SIR,

It is an observation warranted by common experience, that such arguments as appear to prove the expediency and useful tendency of a doctrine, are found to support its credit even in the minds of the candid and well-meaning, long after all arguments which were supposed to prove its absolute truth have been rejected as insufficient: in other words, that men are much inclined to maintain doctrines through mere attachment and ancient respect, when their falsehood has been made apparent by the plain and clear deductions of reason. A feeling of this sort is excusable; and might be commendable, if it proceeded on the justifiable supposition, that whatever is evidently beneficial may probably make a part of the counsels of Divine goodness. But it becomes us to recollect our imperfect comprehension of the real tendency and ultimate effect of given principles. When truth is clearly discerned, the manly and just part to act is, to adopt it freely and boldly, from a well-grounded confidence in the universal and effective benevolence of him, who is the God of Truth, and

from whom nothing can proceed which is not for the truest advantage of his creatures. An obvious and essential bad tendency, indeed, forcibly alleged against a doctrine would go far towards proving its falsehood; but in more ambiguous circumstances, when the tendency is only to deprive us of convenient and long cherished feelings or modes of expression, a consideration of the probable influence of education in warping our judgment, should lead us to use objections drawn from this quarter with some degree of diffidence.

From a view of the sentiments of the "orthodox," as displayed both in their regular controversies, and in those common-places which are so abundantly scattered over their ordinary publications, I have no doubt that the minds of the majority of those who are called orthodox are very materially biassed by a supposed advantage in their scheme of divinity; which, apart from the consideration of its truth, strongly attaches them to it. Nay, to judge from expressions which seem fashionable amongst them, it should appear that truth itself, if ascertained to be contrary to their favourite notions, would in their opinion afford no adequate compensation for the loss.

It may be of use, therefore, to state and to examine the principal practical advantages which the Trinitarian may be supposed to contemplate in his doctrine. He may think, *first*, "that the doctrine of the Trinity has a tendency to produce in those who believe it the profoundest veneration for the revealed will of God. The belief of the doctrine implies a belief in

revelation. A Deist can scarcely be a Trinitarian: he may be an Unitarian." (It should however be observed, Mr. Editor, that on the one hand, the doctrine of a Trinity forms no obstacle to the Deism of a certain continental school of divinity; whilst on the other, scarcely any Deist has been an Unitarian who has not *in effect* reaped the benefit of the sublime principles of the gospel.) To proceed, "It has been ably maintained by Christians of every party, that Nature gives imperfect and uncertain information respecting our duty and expectations; that though she may confirm and illustrate, it is to revelation that we must look for knowledge and conviction respecting every principle necessary for religion or virtue. It is important then, that some doctrine should forcibly and constantly direct our attention to this revelation; and what, he will say, so fitted for this purpose as the doctrine which teaches that in the person of its promulgator we behold God himself. By considering Jesus, not only as the divinely commissioned and inspired messenger of the New Covenant, but also as a person essentially sharing the nature of the infinite Jehovah, we secure in the most powerful manner, the acknowledgment so important, and in practice so difficult to be kept in view, that he spoke with an heavenly authority, and demands the most unreserved obedience. This belief must necessarily Christianize all our religious notions; the gospel will occupy its proper place in our devotions and we shall not fail to obey Christ in our lives."

This argumentation reminds me of a story which I have heard of

a person who having been taken to an Unitarian place of worship said to his conductor, "I like your religion very much, it is rational and sensible, but I think I err on the right side when I believe too much." Now the fact is, Mr. Editor, that by endeavouring to believe too much, there is great danger of not believing at all; and that the orthodox by attempting to prove more than scripture warrants, do in effect prove nothing: if men do, indeed, surmount the stumbling-block, it is well; but if this stops them, they seldom suspect that there is another more accessible approach to the temple of Christianity, but retire straightway to the dreary abodes of infidelity. How many ingenuous minds have been driven almost to distraction at the contemplation of the dread *alternative* (as they have imagined) by which they are obliged to do violence to every principle of reason and common sense on the one hand, or on the other to give up all that is pure in precept, animating in promises, sublime in expectations. And when the decision has been made and reason sacrificed, it is to be feared that in many cases Christianity so received, is deprived of nearly all influence over the heart and life, and is reduced to the importance of a mere speculative assent. The way by which the priestess, Orthodoxy, leads her votary to the region of Christian Faith, seems to me to bear a close resemblance to that by which Virgil represents his hero to have visited the Elysian Fields; for when by aid of the Athanasian whip of scorpions, or by virtue of the *golden branch* of preferment, she has carried him past the

triple-headed monster, being once admitted she cares not how soon he makes his departure by a soft and unobserved egress at the sleepy doors of indifference and practical unbelief.

"Another advantage supposed to be derived from the doctrine of a Trinity is the accession which is thus made to our conceptions of the Divine attributes. Did we view in the Supreme Being only those stupendous and immeasurable attributes which appear from his mighty works, and from the amazing operations of his hands, we might be overwhelmed with the reflection, and shrink from seeking the notice, or claiming the protection of such a Being. But whilst we alternately array the Christian lawgiver with the attributes of the Deity, and contemplate the Divine nature in connection with those amiable and engaging virtues which sainted the character of our blessed Saviour, we become acquainted with the softer attributes of Deity; and when in the person of the Father alone, we might be led to contemplate him who thundered in Sinai, in the persons of the Trinity we recognise the Divine graces of the gospel. Thus with incomparable sweetness, does this doctrine mingle the mild perfections of Christ's character upon earth, with the solemn and awful grandeur of the Divine nature." An impious plea; and yet upon consideration I think it is one which may be fairly gathered from the general air of orthodox language; and I do not doubt that the experience of your readers will furnish instances in which this statement is almost literally followed. If this be so (to say nothing of those ap-

palling doctrines which seem to argue a difference of counsel and disposition in two of the persons of the Trinity, and which have so great a tendency to produce in the mind very different and almost opposite affections towards these persons), how reasonable and just is the fear that the same principle which has at all times produced a strange disinclination to the exalting and purifying service of the infinite Jehovah, still operates with a secret influence upon the minds of the majority of Christians, and tempts them to depart from that supreme allegiance which they owe the Almighty, in favour of unauthorized, but easier worship.

Observe, Mr. Editor, I am far from charging the Trinitarian with a wilful departure from true worship; the unrestrained use, and diligent perusal of the scriptures, which prevail in this country, preserve his heart and intention upright; but, in plain truth, what is the natural tendency, however much it may be modified by other influence, of the doctrine of the Trinity if it be not to idolatry. Who that contemplates the too natural inclination of the human mind, as shewn in the whole history of religion, can doubt the result, when by the doctrine of the Trinity men have it in their option, to address their worship to a person of whom all the distinct and peculiar ideas they possess are taken from the history of his human life and actions; and when to all readers of the gospel it is morally impossible that any other conception can be formed of that person, than the conception of a human form, of human affections, and of all those quali-

ties which limit human nature? Who that is in the habit of attending the religious assemblies of Trinitarians, or reading their devotional compositions in prose and verse, will compare the manner in which the Father is addressed by them with that fervour and vehemence which characterizes their distinct petitions to the Son? Who that peruses their favourite charge of *coldness*, against Unitarian worship, will not discern in it, what their own feelings would be if they had none but the eternal Jehovah for the object of their worship? Who that considers the acrimony of their invectives against Unitarians, does not perceive that, in their estimation, the doctrine of this class of Christians amounts to Atheism; and that to deny the Deity of Christ, is in effect to deny all of the Divine Nature, in which they have much concern or interest? For, surely, if this were not so, this sect every where spoken against might conciliate some portion of their esteem, by the zeal and success with which, outcasts as they are from the camp of orthodox Christianity, they have fought for the sake of their common faith.

The objections that lie against the doctrine of the Trinity in this view are, that it contracts our conceptions of the Divine Nature, indisposes us for that enlarged comprehension, that laborious research and constant meditation which we might so profitably employ, in gaining a knowledge of the works, the word, and the providence of God; and, finally, sanctions and authorises those tremendous doctrines of Calvinism, which even Calvinists themselves

cannot bear in their unmitigated severity.

I cannot discover any other tendency of the doctrine of the Trinity which can with any plausibility be considered beneficial: if you should think what I have now written worthy of admission, I shall take a future opportunity of considering, in a similar manner, the practical benefits which would result from a steady Christian faith on Unitarian principles; which I hope to be able to shew, favourable to virtue and piety, to a sincere and ardent love of Christ, to an animating contemplation of future hopes, to "vital godliness" and holy living.

A.*

Defence of the "Positions of Mr. Cappe."

July 9, 1814.

SIR,

The difficulty expressed by your correspondent N. D. (p. 332, 333) respecting the following position in Mr. Cappe's Discourses on Providence, "that nothing can take place contrary to the Divine Will, or that proceeds not from his determination," is the more extraordinary, as he admits (to use his own words) "that all movement and successive effect may be the result of divine will and determination." Now if all effects and results proceed from the divine will, how can any of those lesser circumstances upon which they depend, be contrary to it?

* We shall be ready to give insertion to the further communications of this intelligent correspondent. ED.

We are ready to admit indeed, more competent than myself, and which the author of these discourses amply concedes, that many events may, and actually do take place, of which we may not be able to ascertain the "purpose;" also, that there are others which in their first and immediate effect must appear to us as being productive of evil; but it by no means follows that in his eye who alone "sees the end from the beginning," they may ultimately be so. Innumerable instances are given in these very discourses, in the case of Joseph and others, that "all facts, all temporary relations," (again to use his own words) however overwhelming to the mind of N. D. "are justly ascribable to the direct pleasure and determination of the Deity," and further that they supply a strong presumptive argument that in other cases, where the good is not perceived, where it lies beyond the reach of our very limited vision, the same great truth of its final preponderance, and that it could not have been equally attained by any other means, will one day be self-evident.

I apprehend indeed, that no one can have lived long in the world, and have paid any moderate attention to the daily current of passing events, even within his own limited knowledge, without being convinced "that the Lord God omnipotent reigneth;" that darkness as well as light are of his creating and appointment, and that without him "not even a sparrow falleth to the ground."

Feeling the extreme importance of this conviction to tranquillity and happiness, I was on the point, Mr. Editor, of requesting that you, or some of your correspondents

would endeavour to satisfy the doubts which appear to disturb and perplex the mind of N. D. But if he have really read the whole of these discourses, carefully attending to the whole chain of argument, and this effect has not been produced, I cannot but despair that any additional process either from the history of former ages, from any new train of reasoning deducible from daily observation, or from the uniform language of scripture, can be effectual to clear away the clouds that so unfortunately bewilder and overshadow his mind. I fear he must wait patiently for the arrival of that glorious period when we shall no longer "see through a glass darkly, but face to face;" shall no longer "know in part," but shall "know, even as we also are known."

A Constant Reader, and Occasional Correspondent.

Anticipations of the Unitarian Fund.

January 1, 1814.

SIR,

I lately met with a volume, entitled, "The Christian Miscellany," published in 1792. This was a periodical work, edited, if I mistake not, by an Unitarian minister. It closed with the 8th Monthly Number, apparently for want of sufficient encouragement by Unitarians. We have, I trust, improved in spirit, as we certainly have in numbers, during the last twenty years; though still, as I fear, you, Mr. Editor, can testify, far behind Christians of other persuasions, in zeal to serve our cause

by the generous encouragement of a popular periodical publication.

I mention this *Christian Miscellany* for the sake of bringing into notice three articles which appear to contain anticipations of the *Unitarian Fund*, fourteen years before its commencement. The first is a short letter in the second Number, for February, 1792, (p. 60.) signed *A Friend to Truth*, and describing "a small number of gentlemen residing at some distance from each other in the country, but near enough for occasional meetings," who "propose to form themselves into a society for diffusing rational principles of religion." They inquire for "the best means of accomplishing the object they have in view," and propose for consideration "the distribution of books—supporting ministers of rational sentiments in religion, with societies which are too small or too poor to give them an adequate support themselves," and "providing education for young persons of good talents and unexceptionable moral character, in order that they may be qualified to preach."

These suggestions produced two letters in a following Number. The first (p. 100), signed *A Friend to the Poor* recommends *itinerant preaching*, observing that "it has hitherto been connected with much ignorance and enthusiasm; but capable of being associated with reason and knowledge." These *Itinerants* he would have "travel about the country for the purpose of religious instruction;—not only on Sundays, but likewise on week-days, and in any place where they are likely to be heard with most advantage." Thus "the knowledge of the Christian

religion may be communicated in an easy and intelligible manner, to the poor and ignorant, without disgusting persons of greater refinement." He then calls upon "those who wish to see a rational system of religion prevail in the world" to "establish a Fund for supporting well-informed itinerant preachers, who have imbibed rational principles of religion in instructing the common people in different parts of the kingdom"—to "have rooms, for the use of public assemblies, in the principal towns and villages, and give to the societies, which are formed by these means, such assistance as they may want during their infant state." This writer would "forward this design" by the distribution of well-chosen religious books, "when curiosity has been a little awakened by public preaching." He proposes a "committee, who should have authority to choose the preachers, to appoint their circuits, and to direct their proceedings in every respect." He considers as "qualified to become a public teacher of religion, if his moral character be unexceptionable, a person who has good natural talents, who can speak and write his native tongue with propriety, and is well acquainted with the scriptures," adding, as if anticipating also a *Unitarian Academy*, "greater furniture may be desirable, but it is not necessary."

Next follows a shorter letter on the same subject (p. 106), signed *Evangelicus*. He acknowledges the use of "distributing books, supporting ministers already settled with small societies of rational Christians, and educating persons for the ministry," but

urges "a necessity of some measures being taken which shall draw the attention of the people in general to the pure doctrines of Christianity." He would have "the proposed society" send out "two or three missionaries, in the course of the summer, the proper time for taking the field," to "traverse as much of the kingdom as they are able, preaching both on the Sundays and other days, *wherever* and *whenever* they can collect a number of auditors; at the same time dispersing those tracts with which they may be furnished, calculated to forward the object of their preaching." He supposes that "numbers will come and inquire what the new doctrine is, delivered under such novel circumstances, who would never give themselves any concern with the same doctrine delivered in a regular way," and adds, "what is wanting but some pious, zealous men, who will voluntarily offer themselves to the service."

I am ignorant who these three writers were. During the mortality of twenty years, some, if not all of them, may have been removed to the *land of silence*, where there is *no work nor wisdom*. Yet I am rather willing to suppose that they have lived to see their ideas realized beyond their expectations, and to promote by their exertions, the establishment and success of the Unitarian Fund.

IGNOTUS.

Considerations in favour of Universal Restoration.

April 25, 1814.

SIR,

In reference to the great question now under consideration in

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your Repository, concerning the final destination of the degenerate part of mankind, I beg leave to state some considerations, which, in my apprehension, carry great weight, in favour of their ultimate attainment to life and felicity.

It is, I believe, generally admitted, that there is on the whole, an intimate connection between moral and natural evil; between moral imperfection, or moral turpitude, and the discipline of mortality; nor will it be denied, that *sin, when it is finished, bringeth forth death*. There is also the same indissoluble connection between righteousness, and the preservation, comfort and enjoyment of life; the great triumph of virtue consisting in overcoming the powers of sin and death, and establishing life and felicity, uninterrupted and unimpaired, by the contrary evils. If it be admitted that death is no other than the cessation of sentient being, and life its continuance, it will appear agreeable to experience and reason to conclude, that as sin is that course of conduct which is repugnant to the ends of life, so it necessarily tends to its dissolution; and as righteousness is that conduct which by promoting a continued growth in moral excellence, is more and more conducive to those ends, so it should tend not only to preserve, but to increase the energy and excellence of the vital powers; should produce *glory, honour and immortality*. In fact, however, the characters of mankind universally being of a mixed nature, a continued struggle, as it were, between the tendencies to moral good and evil, between the powers of life and of death; their destina-

tion is accordingly two-fold, presenting a mixed prospect, in which universal death is followed by universal resurrection. This last event, this universal triumph of the vital power over that of death, even after it had inflicted its last fatal stroke, and reduced the whole race of mankind to *their* original *dust*, corresponds with our experience of the manifest superiority of the intellectual and moral powers over their tendencies to error and excess. It presents a glorious proof of their superiority in the eye of the Creator, who, after having suffered sin to complete its work, inflicting at the same time a deadly wound on itself, by the universal destruction of our species; rescues them from his grasp, removes this sentence of *condemnation*, and by a judiciary act of *justification*, recalls them to newness of life. This vital principle being thus restored, with new powers, new light and motives to action, will proceed in its career of advancement, dispelling yet further the illusions of error, becoming in a yet greater degree cleansed from the impurities of sin, and approaching, though by very different gradations, in different individuals, toward that perfection of virtue, which will secure its exemption from the discipline of natural evil, and become the pure source of unmingled, immortal felicity.

The design for which this future life is previously revealed, is indeed to engage our voluntary powers in a course of preparation for that great event to which we are all destined. And when the mind is sufficiently opened to receive, and to estimate the value of this sublime information, it cannot but

in proportion as it is made the subject of attentive reflection, abundantly promote the process of spiritual and moral amelioration; the gradual elevation of the human mind, from its low terrestrial origin, to its heavenly destination. On the other hand, inattention to this most important of all objects, or the ranking it as subordinate to the fleeting objects of this world, must be productive of great obscurity in our views, and great perversion in our moral habitudes. When, therefore, the event actually arrives, and all the different orders of mankind shall stand before the tribunal of Christ, very different, and even opposite, in some cases will be their state of preparation for this renovated being. The mind which has previously placed its affections above, will find the new scenes into which it is introduced, entirely according with its views, though infinitely transcending its most sanguine expectations. Its sympathy and piety, its love of rational and sublime enjoyment, will now breathe an atmosphere, in the highest degree congenial, imparting new activity, new purity and expansion to every power and affection, and introducing it to the immediate fruition of immortality. We are moreover assured, that there will be a certain order observed with regard to the time of resurrection, *Christ the first-fruits, afterwards they which are his, at his coming, then cometh the end, &c.* How distinguished in this respect must Jesus himself be above his most eminent followers, and how far must these be elevated in the scale of wisdom and moral excellence, above the majority of mankind, whose slum-

bers shall continue to a later period ! These will constitute the luminaries of the intellectual and moral horizon, shining with a resplendent, though varied, radiance; while the groveling sons of earth, however great may have been their assumptions while here, however subtle or successful the low wisdom by which they strove to decorate the clayey tenement to which they so closely adhered, will sink into their native insignificance. These last on contemplating the new scenes of the resurrection, will find them ill adapted to yield those gratifications to which they had been so fondly addicted; heaven itself will probably dazzle their dark conceptions by its transcendent brightness; its enjoyments will be too elevated and refined for their gross perverted taste to be capable of relishing; extended to too wide a scale for their narrow powers to comprehend, and altogether too remote and discordant from the leading objects of their former pursuits, and the habitudes which they will have thus contracted.

But though this unpreparedness for the great change which awaits us must operate as a grand obstacle to a favourable issue, yet as it does not prevent the change itself from mortality to newness of life, there is reason to believe that this obstacle will in time be removed. This restoration of the vital power must still be for a purpose corresponding with the event; the search after happiness must now be resumed, with advantages which must facilitate, though by a severe and mortifying process, the destruction of moral and natural evil. The severity of this process, and the gloomy and fearful ob-

scurity which presents itself to the guilty mind in the contemplation of its approaches, is in the New Testament represented, by an *everlasting fire, prepared for the devil and his angels* into which *the beast, the false prophet, and finally death and hades*, are described as being injected, and which last event is said to be *the second death*. If, however, the destruction of men, and not of the moral and natural evil which adheres to them, were the design of this process, what occasion could there have been for the introduction of these figurative personages as its prominent objects? The great adversary of human life and happiness is sin; and the destruction of sin can be no other than the promotion of virtue. Death is the inseparable attendant of sin, and its destruction, its injection into *the lake of fire*, together with *hades*, the very state and condition of mortality, must imply the final triumph of life and immortality, to which it stands opposed. Of course, men, in whom sin and death continue to inhere are the subjects of this suffering; but it is *their* purification; by the destruction of these evil qualities, which is its object. And since its object is the destruction of moral and natural evil in those who are the subjects of it, it can be effected only in their ultimate attainment to virtue and a happy immortality. That this *fire*, or principle of destruction, as it respects sin and death, and their attendant evils, should be *eternal*, and in which they may, by a correspondent figure, be said to be *tormented for ages of ages*, is essential to its object; for if sin and death be not *eternally* de-

stroyed, righteousness and life can be only of a *temporary* duration, and a state of incorruptible virtue, and of immortal life and felicity could never be realized.

Concurring in the sentiment expressed by one of your correspondents, that the desire of the final happiness of all men, as the result of increasing wisdom and virtue is a disposition congenial with the best affections of our minds, and conceiving that infinite goodness will appear sufficiently awful when directed to the eradication of all sin, I rejoice to see its discussion in your Repository; and trust, the spread of the sentiment will prove one of the most effectual means of dissipating those hard and illiberal ideas, which too many zealous Christians are prone to entertain of many of their fellow men, of vindicating the honour and glory of the Creator, and of establishing faith in future recompences on a rational and solid basis.

Yours respectfully,

T. P

Rev. C. Wellbeloved's Bible.

July 3, 1814.

SIR,

I observe, with great satisfaction, in your last Number (p. 356—359), the proposal for a new translation of the Bible from a quarter where it is likely to be ably and faithfully executed. It is impossible not to wonder and regret that such a work has been so long unattempted, while materials have been in the hands of modern biblical scholars which were inaccessible to the learned translators of the common version. Of that version I could not allow

myself to speak with unkindness, considering its various merits and the multitudes in the several ages since it appeared, which it has instructed in the faith and hope of the gospel. Yet its defects cannot be disguised, arising from a *text*, the correctness of which was very partially ascertained, and on some occasions from the translators' theological prejudices. The influence of such prejudices could scarcely be avoided by those who with all their acknowledged learning and piety, were, and must have felt themselves to have been, devoted to the support of the established creed of a national church. Nor was it favourable to the exertion of mental independence that the royal head of the church made himself the prime mover in the concerns of that translation. The fitness of *James* for such an office it would be weakness and not charity to admit, and the translators certainly disgraced themselves by prefixing to their work such a Dedication to such a *High and Mighty Prince*, whose moral character was worse than equivocal, and whose form of religion was convertible like his seat of government.

But the want of a new translation of the scriptures has been long and fully admitted by biblical scholars, who were as *bonâ fide* Church of England men as the translators themselves. I need only mention Blackwall, in the second volume of his *Sacred Classics*; published in 1731. In the preface, p. 21, he has these remarks:

“A new translation can give no offence to people of sound judgment and consideration; because every body conversant in these matters,

and unprejudiced, must acknowledge, that there was less occasion to change the old version into the present, than to change the present into a new one." He adds, that "such an accurate translation, proved and supported by sound criticism, would silence most of the objections of profane cavillers, and remove the scruples of many pious and conscientious Christians." Even in 1731, Blackwall remarks, "what wonderful discoveries and improvements" in biblical criticism "have been made from the date of our last translation." At p. 161, this writer thus begins his 3d chapter on the same subject: "It is with pleasure and a just veneration to the memory of our learned and judicious translators, that I acknowledge their version in the main to be faithful, clear and solid. But no man can be so superstitiously devoted to them, but must own, that a considerable number of passages are weakly and imperfectly, and not a few falsely rendered."

Blackwall has the merit of early exposing that present absurd division of the books of the Bible into chapters and verses, "whereby," as he quotes from Mr. Locke's preface, "they are so chopped and minced, and stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms; but even men of more advanced knowledge, in reading them lose very much of the strength and coherence, and the light that depends on it." Blackwall adds, "When the eye is constantly disturbed with loose sentences, that by their standing and separation

appear as so many distinct fragments, the mind will have much ado to take in, and carry on in its memory, an uniform discourse of dependent reasonings; especially having from the cradle been used to wrong impressions concerning them, and continually accustomed to hear them quoted as distinct sentences." P. 126. He then remarks, that "A new division of the sacred book into chapters, sections and periods, might be so contrived and managed as to make a new edition very commodious and beautiful; which would overbalance all inconveniences which superstition and weakness could pretend might arise from alterations; and make a victorious and speedy way to the favour and full approbation of the world."

Such, I trust, will be the general acceptance of the proposed translation, and such its rationally connected form. I wish the translator had been explicit on this point. He, perhaps, thought it needless to declare himself against a return to *barbarism*, by the adoption of the *form* of the common version, which even Mr. Reeves exploded in his *verbatim* edition of that version.

BIBLICUS.

CHILLINGWORTH.

"The Bible—the Bible only."

No. VI.

Truth and Reason.

It is no just exception to an argument, to call it vulgar and thread-bare: Truth can neither be too common nor superannuated, nor Reason ever worn out.

No. VII.

Over-strained Faith.

Some experience makes me fear that the faith of considering and discoursing men is like to be cracked with too much straining: and being possessed with this false principle, that it is vain to believe the gospel of Christ, with such a kind or degree of assent, as they yield to other matters of tradition: and finding that their faith of it is to them undiscernable, from the belief they give to the truth of other stories, are in danger not to believe at all, thinking not at all as good as to no purpose, or else, though indeed they do believe it, yet to think they do not, and to cast themselves into wretched agonies and perplexities, as fearing they have not that, without which it is impossible to please God and obtain eternal happiness.

No. VIII.

Treatment of the Scriptures by the Church of Rome.

He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws, made to maintain the common liberty; for he may frustrate their intent and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand for laws: if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome to establish her tyranny over men's consciences, needed

not either to abolish or corrupt the holy scriptures, the pillars and supporters of Christian liberty, (which in regard of the numerous multitudes of copies dispersed through all places, translated into almost all languages, guarded with all solicitous care and industry, had been an impossible attempt :) But the more expedite way, and therefore more likely to be successful, was, to gain the opinion and esteem of the public and authorized interpreter of them, and the authority of adding to them what doctrine she pleased, under the title of traditions or definitions. For, by this means, she might both serve herself of all those clauses of scripture which might be drawn to cast a favourable countenance upon her ambitious pretences, which in case the scripture had been abolished she could not have done; and yet be secure enough of having either her power limited, or her corruptions and abuses reformed by them; this being once settled in the minds of men, that unwritten doctrines, if proposed by her, were to be received with equal reverence to those that were written; and that the sense of scripture was not that which seemed to men's reason and understanding to be so, but that which the Church of Rome should declare to be so, seemed it never so unreasonable and incongruous. The matter being once thus ordered, and the Holy Scriptures being made in effect not your directors and judges (no farther than you please), but your servants and instruments, always pressed and in readiness to advance your designs, and disabled wholly with minds so qualified to preju-

dice or impeach them; it is safe for you to put a crown on their head, and a reed in their hands, and to bow before them, and cry, *Hail! King of the Jews.*—But to little purpose is verbal reverence without entire submission and sincere obedience; and as our Saviour said of some, so the scripture, could it speak, I believe would say to you, *Why call ye me Lord, Lord, and do not that which I command you?* Cast away the vain and arrogant pretence of infallibility, which makes your errors incurable. Leave picturing God and worshipping him by pictures. Teach not for doctrines the commandments of men. Debar not the laity of the Testament of Christ's blood. Let your public prayers, and psalms and hymns, be in such language as is for the edification of the assistants. Take not from the clergy that liberty of marriage which Christ hath left them. Do not impose upon men that *humility of worshipping angels* which St. Paul condemns. Teach no more proper sacrifices of Christ but one. Acknowledge them *that die in Christ to be blessed, and to rest from their labours.* Acknowledge the sacrament after consecration, to be bread and wine, as well as Christ's body and blood. Acknowledge the gift of continency without marriage, not to be given to all. Let not the weapons of your warfare be carnal, such as are massacres, treasons, persecutions, and, in a word, all means either violent or fraudulent: these and other things which the scripture commands you, do, and then we shall willingly give you such testimony as you deserve; but 'till you do so, to talk of "esti-

mation, respect and reverence to the scripture," is nothing else but talk.

No. IX.

Cautious Dorology.

Consider, lastly, the terrible example of Ananias and Sapphira, and how they were snatched away in the very act of their sin; and that their fault was, (as the text tells us) that *they lyed unto God.*

Beloved, we have done so, a thousand thousand times: our whole lives (if sincerely examined) would appear, I fear, little less but a perpetual lye. Hitherto God hath been merciful to us, and given us time to repent; but let us not proceed still in imitating their fact, lest at length we be made partakers of their fall.

God of his infinite mercy prevent this in every one of us, even for his Son our Saviour Jesus Christ's sake; *by whom, and with whom, in the unity of the Holy Spirit, be all honour and glory to the eternal Father, world without end. Amen.*

No. X.

No Prescription against Truth.

Against God and truth there lies no prescription, and therefore certainly it might be great wisdom to forsake ancient errors for more ancient truths. One God is rather to be followed than innumerable worlds of men; and therefore it might be great wisdom either for the whole visible church, nay, for all the men in the world, having wandered from the way of truth, to return unto it; or for a part of it, nay, for one man, to do so, although all the world besides were

madly resolute to do the contrary. It might be great wisdom to forsake the errors, though of the only visible church, much more of the Roman, which, in conceiving herself the whole visible church, does somewhat like the frog in the fable, which thought the ditch he lived in to be all the world.

No. XI.

False Repentance.

Some satisfy themselves with a bare confession and acknowledgment, either that they are sinners in general, or that they have committed such and such sins in particular; which acknowledgment comes not yet from the heart of a great many, but only from their lips and tongues: For how many are they that do rather complain and murmur that they are sinners, than acknowledge and confess it; and make it, upon the matter, rather their unhappiness and misfortune, than their true fault, that they are so? Such are all they who impute all their commissions of evil to the unavoidable want of *restraining grace*, and all their omission of good to the like want of *effectual exciting grace*; all such as pretend, that the commands of God are impossible to be kept any better than they are kept; and that the world, the flesh and the devil are even omnipotent enemies; and that God neither doth, nor will, give sufficient strength to resist and overcome them; all such as lay all their faults upon *Adam*, and say, with those rebellious Israelites (whom God assures that they nei-

ther had nor should have just reason to say so) *That their fathers had eaten sour grapes and their teeth were set on edge*; lastly, All such as lay their sins upon divine prescience and predestination, saying with their tongues, O what wretched sinners have we been! but in their hearts, How could we help it! We were predestinate to it, we could not do otherwise.—All such as seriously persuade themselves, and think to hide their nakedness with such fig-leaves as these, can no more be said to acknowledge themselves guilty of a fault, than a man that was born blind, or lame, with the stone or gout, can accuse himself with any fault for being so. Well may such an one complain and bemoan himself, and say, O wretched man that I am, who shall deliver me from this unhappiness! But such a complaint is as far from being a true acknowledgment of any faults, as a bare acknowledgment of a fault is from true repentance. For to confess a fault is to acknowledge, that truly and willingly, without any constraint or unavoidable necessity, we have transgressed the law of God, it being in our power, by God's grace, to have done otherwise. To aggravate this fault, is to confess we have done so when we might easily have avoided it, and had no great nor violent temptation to it: to pretend any great difficulty in the matter is to excuse and extenuate it: but to say, that, all things considered, it was absolutely impossible for you to avoid it, is flatly to deny it.

REVIEW.

" Still pleas'd to praise, yet not afraid to blame.—POPE."

ART. I.—*Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*: and on the principal Arguments advanced, and the Mode of Reasoning employed, by the Opponents of those Doctrines as held by the Established Church: with an Appendix, containing some Strictures on Mr. Belsham's account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. The 3d Edition, with Additions. 2 Vols. 8vo. Vol. I. pp. 488. Vol. II. pp. 542. London: Printed for Cadell and Davies.

When the present age is spoken of as *learned* and *enlightened*, the eulogium must be received with modifications. The country and the times in which our lot is cast, are distinguished rather by diffusion than by accuracy and depth of knowledge. It is true, to compare the attainments of our contemporaries with those of their predecessors, is always a difficult and even invidious undertaking. Suspicion usually, and sometimes justly, attaches to the motives of the person who engages in this employment: if he decide for the pretensions of a past generation, he is deemed inequitable to living merit; and the public fails not to say,

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*Ingenuis non ille favet, plauditque sepultis,
Nostra sed impugnat; nos nostraque livi-
dus odit.*

Yet, disclaiming all such views, and endeavouring to hold the balance of criticism with a steady and impartial hand, we humbly offer it as our opinion, that if at this day there be *more* men of science, taste and literature than there were among our immediate or not very distant ancestors, still individuals *formerly* existed to whose various and solid erudition, the result of comprehensive powers and patient industry, no parallels can *now* be seen.* Where are *now* our Newtons and our Lockes, our Hales, our Bentleys, our Meads, our Barrows and our Lightfoots? There was once a period, and that not exceedingly remote, when the labours of Clarke and Hoadly, of Sykes and Jortin, Hallet and Chandler, of Lardner and Farmer recommended the study of theology? How is the scene changed! How inferior, generally speaking, the value of modern publications in divinity, of the compilations and crudities which are substituted for performances of original learning, unaffected moderation and indefatigable research!

These observations are irresistibly dictated by the volumes on a review of which we are about to enter. We have been informed

* *Œvum sorbiti sumus, quo planè indoctis nihil turpius, planè doctis nihil rarius.* Dr. Donne.

that the author of them, who holds a high rank in the Irish church, and is likely to share in its chief honours and advantages, was styled, by a late premier of this country, *the first of our divines!* If this be really his pre-eminence, what must we think either of the qualifications and reputation of the celebrated men whom we have enumerated, or of the proficiency of the existing race of theologians? In "the first of our divines," we naturally looked for more than an acquaintance with books: in *him* we expected a sound, discriminating judgment, clearness of statement, precision and force of argument, genuine candour of mind and urbanity of language and manner. But in Dr. Magee, whatever be his academical fame and attainments, we find no such properties. His pages bear the appearance of having been furnished from his theological common-place book. They exhibit the parade of investigation without the substance of it, and reiterated professions of humility accompanied by almost uniform arrogance and pride. This author's treatment of the writers on whom he animadverts, far from being Christian, is not even gentlemanly: and while he triumphs in a fancied refutation of their blunders, he makes them ample amends by his own. In a word, though we have often been disgusted by the bitterness and the artifices of controversy, yet the sight of them in this work is particularly revolting; nor can we forbear adding that Dr. Magee resembles the leader of *banditti* much more than the commander of an army regularly appointed

and trained to honourable warfare.

We are sensible that it becomes us to justify censures, which all who have not read these volumes, and, perhaps, many who have, may be disposed to consider as unreasonably severe. This we shall do by a pretty minute examination of the discourses and notes. Let our attention be confined, in this number, to the former of the sermons.

It follows after a handsome dedication to Mr. Plunket, a table of contents and a prefatory address to the students in divinity in the University of Dublin. If those students have not yet subscribed the thirty-nine articles (and we believe that it is the characteristic of this university not to require such subscription from her sons before they take their second degree), we perceive no impropriety in their being thus addressed. The address itself does little credit to the discernment and temper of the writer. It is directed to the prejudices, not to the understanding, to the passions, not to the information, of his readers. Dr. Magee is a theological alarmist: and, as fear magnifies and confounds the objects of its vision, he does not discriminate between those who reject the evidences of revelation and those who, not admitting his own infallibility, presume to differ from him in their views of its doctrines. If we may believe his assertions and insinuations, his antagonists are the children of pride, while himself is all humility!

His two discourses occupy about sixty-five pages; the remainder of the volumes being devoted to what

he chooses to denominate *Illustrations and Explanatory Dissertations*. In this arrangement of a literary composition there is the same deformity which there would be in a building, each of whose wings is not only larger than the body, but unusually distant from it: and it is, besides, a very inconvenient and unfair mode of writing in respect of the public. Dr. Magee, however, is, doubtless, entitled to select the method of proceeding which will best suit his purpose and his cause: and we must wait upon him, not in the path we ourselves should have preferred, but on the road in which he actually travels.

Upon the text with which he sets out [1 Cor. i. 23, 24, *But we preach CHRIST CRUCIFIED, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called—CHRIST the power of GOD, and the wisdom of GOD,*] he instantly offers this comment:

"That the sublime mystery of the redemption, should have escaped the comprehension, both of the Jew, and of the Greek: that a crucified Saviour, should have given offence to the worldly expectant of a triumphant Messiah, whilst the proud philosopher of the schools, turned with disdain from the humiliating doctrine, which proclaimed the insufficiency of human reason, and threatened to bend its aspiring head before the foot of the cross,—were events, which the matured growth of national prejudice on the one hand, and the habits of contentious discussion, aided by a depraved moral system on the other, might, in the natural course of things, have been expected to produce.—That the Son of God had descended from heaven; that he had disrobed himself of the glory, which he had with the Father, before the world began: that he had assumed the form of the humblest and most degraded of men: that submitting to a life of reproach, and want, and sorrow, he

had closed the scene with a death of ignominy and torture: and that through this voluntary degradation and suffering a way of reconciliation with the Supreme Being had been opened to the whole human race; and an atonement made for those transgressions, from the punishment of which unassisted reason could have devised no means of escape: these are truths, which prejudice and pride could not fail, at all times, to have rejected:"—

In the above passage nothing is more obvious than the complacency with which Dr. Magee assumes, that what he calls "the sublime mystery of the redemption," is taught in his text. Now we are firmly persuaded that the verses before us, do not inculcate any of the doctrines of current orthodoxy. If a man who had never heard of these tenets read, this moment, for the first time, the apostle's declaration, and compared it with what goes before and with what succeeds, it would be impossible for him to see there the articles of belief which are termed the Deity, the incarnation and the vicarious sufferings of Christ. To make it evident how much these expressions of Paul's have been strained and abused, we will consider the several clauses:

"But we preach Christ crucified:"—The manner in which the proposition is introduced, proves that a contrast with something which precedes it, must have been designed. Accordingly, in the twenty-second verse, Paul had said, "The Jews require a sign," an appearance in the heavens, the visible mark of a temporal Messiah, "and the Greeks seek after wisdom," that is, after the subtleties of discussion and the elegancies of style. *But*, he adds, "we preach Christ crucified:" in other words, we, apostles, content our-

selves with affirming that the Saviour of the world suffered death upon a cross.*

To the bulk of the two grand divisions of mankind, the preaching of Paul and his companions was unacceptable: for they disliked the subject of it. "We preach," remarks this apostle, "Christ crucified, to the Jews a stumbling-block," or occasion of falling from their privileges, "and to the Greeks foolishness." The Jewish people expected a prince who would deliver them from subjection to the Romans, and therefore they turned with scorn and anger from the religion of one who was crucified as a malefactor: the heathens, accustomed to what they styled *philosophical* researches, and fond of the enticing words of human wisdom, revolted at the doctrine of Jesus who had expired by so ignominious a death; nor would they believe that he was now alive.

What, however, was Paul's own judgment of the doctrine of *Christ crucified*? Having affirmed that it was to the Jews a stumbling-block and to the Greeks foolishness, he subjoins, "but unto them who are called, both Jews and Greeks," to those, of both classes, who embrace the gospel, "Christ,"† or the religion of Christ, is "the power of God and the wisdom of God;" his power, inasmuch as this despised faith is not only attested by numerous miracles but has a wonderful efficacy upon the heart and life—his wisdom, since it accomplishes the best ends by the fittest means, and manifests

an infinite superiority to human systems of divinity and morals.

The word *crucified* occurs seventeen times in the *gospels*, in about twelve of which examples it is applied to the particular *mode* of our Lord's death, and in the others to the punishment of the two criminals who suffered together with him. We find it in only three texts in the *Acts of the Apostles*: and in these, as in the foregoing histories, the expression denotes the bare fact, and has not the slightest reference to its supposed nature and effects. In the epistles we meet with this word more rarely than a common reader or hearer would imagine on observing the frequency of such language in modern publications and discourses. And in the majority of those passages it is employed *historically*, or with no other view than to describe the event itself; while in the rest it is applied figuratively to a true Christian's self-denial, and the moderation of his worldly desires and pursuits.

Of the same force with the expression *Christ crucified* is the phrase *the cross of Christ*. In six instances in the *gospels* it signifies the persecution, especially the extreme persecution, undergone by a Christian on account of his religion: but in the ten remaining verses of the New Testament where it presents itself, it generally imports the instrument and the manner of our Saviour's death. *The cross of Christ*, and *the preaching of the cross*, are both spoken of in the chapter whence Dr. Magee has selected his text: and, as the result of an examination of them, we learn that *the cross of Christ* is there identical with *the religion of Jesus who was crucified*.

* In ver. 18, he calls this declaration *the preaching of the cross*.

† See Acts ii. 36.

The best comment upon these terms is supplied by *the Acts of the Apostles*. If we take this history as our authority and guide in respect of the topics of the discourses of the first publishers of Christianity, it is plain that in their preaching *Christ crucified* nothing mysterious was included. An intelligible fact is stated; we mean, that through Jesus who was crucified and who rose again remission of sins has been granted to penitent Gentiles as well as penitent Jews—that the resurrection of Christ is the pledge of the happy resurrection of *all* his consistent disciples, the link which joins the present with the future life.

Were the import of the apostle's language, *Christ crucified*, what Dr. Magee would represent, this doctrine either would not have been at all, or not in so great a degree, "to the Jews a stumbling block and to the Greeks foolishness."

Though the proper Unity of God be the main article in the creed of the Jewish people, yet they not only fell, at different periods, into the idolatries of the surrounding nations, but, about the era of our Lord's ministry, several of them believed in the pre-existence of human souls, and all were eager to be rescued from subjection to the Romans. Now had Paul taught the doctrine of Christ's descent from a former state of glory to our earth, his countrymen, we conceive, would not have been so much prejudiced against the person and the claims of Jesus of Nazareth, as they were in consequence of the meanness of his circumstances and his disappointment of their secular expectations.

As to the Gentiles, it is certain that in the doctrine of an *incarnate Deity* they could see no foolishness. Their religious system abounds in examples of *divinities coming down from heaven to take the human or some other form*.

Not a few of their fancied Gods likewise submitted to labours and sufferings of no ordinary description, in order to fulfil the ends of their incarnation. It must be allowed, too, that cases of propitiatory and substituted sacrifices were not unknown to the heathen world. The tenets then which assume the distinction of *evangelical*, accord with the wretched notions entertained by the Pagans of God's moral character and government!

Part of this first discourse of Dr. Magee's is levelled against Deists. By consequence, it cannot affect any class of Christians. Unitarians, assuredly, are not in the number of those persons who deny or ridicule "the very notion of a mediator:" on the other hand, they readily admit the necessity of revelation, of Divine interposition; and the only question between the Dean of Cork and themselves is, what the scriptures understand by a mediator? In the arguments he addresses to unbelievers we see nothing which should detain our attention. Abstract objections he answers by abstract considerations. We will not affirm, in his own phraseology, that he does this "with a *peculiar* ill grace:" but we will say that his reasoning exhibits less precision and distinctness than characterize the labours of some of his predecessors in this field.

There is much unworthy declamation in the twelfth and thirteenth pages:

"—what," asks Dr. M., "are the doctrines of that description of Christians, in the sister kingdom, who glory, in having brought down the high things of God to the level of man's understanding?—That Christ was a person sent into the world to promulgate the will of God: to communicate new lights, on the subject of religious duties: by his life to set an example of perfect obedience: by his death to manifest his sincerity: and by his resurrection, to convince us of the great truth which he had been commissioned to teach, our rising again to future life. This, say they, is the sum and substance of Christianity. It furnishes a purer morality, and a more operative enforcement; its morality more pure, as built on juster notions of the divine nature; and its enforcement more operative, as founded on a certainty of a state of retribution.—And is then Christianity nothing, but a new and more formal promulgation of the religion of nature? Is the death of Christ but an attestation of his truth? And are we after all left to our own merit for acceptance; and obliged to trust for our salvation to the perfection of our obedience?"

Here it is first of all charged on Unitarian Christians, that they "glory in having brought down the high things of God to the level of man's understanding." Really, we are not less acquainted than Dr. Magee is with the works of this description of men: and yet we are ignorant of the existence of a single passage in any of them where such a boast is made, either expressly or by implication. We have even found in the writings of a person whose memory they affectionately cherish the following acknowledgment:

"No believer that I know or have read of did ever object to any part of a divine revelation because it was beyond his comprehension. Let me but know clearly that God has signified his mind and will, and then, let the subject be ever so unfathomable by me, I will receive and believe it, because no better reason can possibly be given

for any thing than that God hath said it."*

So much therefore for this calumny! Dr. Magee next puts the questions,—“And is then Christianity, &c. &c.” To which inquiries we answer by challenging him to the proof that Unitarians have made these statements. We shall shew hereafter, and in the just order of revising his volumes, the irrelevancy of the quotation on which he lays so much stress.

It is the practice of some controversialists to insinuate that their opponents deny certain elementary truths; in the vindication of which they thus give themselves an opportunity of being more than usually zealous. Dr. Magee descants, in page 14, on the doctrine of human imperfection. Our belief in it, is, assuredly, not lessened by our perusal of his work. Still, we have in vain endeavoured to discern the pertinency of the subject to the points at issue between this writer and Unitarians.

He is not just to his own professions. For though he “most sincerely wishes,” page 17, “that the doctrines of scripture, were at all times collected purely from the scripture itself: and that preconceived notions, and arbitrary theories were not first to be formed and then the scripture pressed into the service of each fanciful dogma,” we have already had a proof, and shall soon be furnished with many proofs, that *preconceived notions, arbitrary theories*

* Lindsey's Preface to his Examination of Robinson's Plea, &c. p. 24. Let our readers compare this declaration with Chillingworth's, transcribed in Mon. Rep. Vol. IX. 289.

and fanciful dogmas obtain a willing patron in the Dean of Cork.

If by the awfully mysterious truths of revelation, page 19, he means what he had before called "the high things of God," or the articles of a reputedly orthodox faith, we maintain not only that these articles are unscriptural but that scripture never speaks of revealed truths as mysterious. Unterrified by his accusations and comminations, we dare him to this combat. According to the sacred writings, *the gospel is no mystery*: and if there are those who, by their creeds, would make it to pass for mysterious, we fear that the charge of "pride of understanding and self-sufficiency of reason" will recoil upon *their* heads. Of such men we may say, they are "wise above what is written."

"The sacrifice of Christ," observes Dr. Magee, page 22, "was never deemed by any who did not wish to calumniate, to have made God placable, but merely viewed as the means appointed by divine wisdom, by which to bestow forgiveness."

So ignorant is our author of the writings of the popular advocates of atonement, and of the history and state of the controversy on this topic! To the quotations which Mr. Madge * has made in reply to the former part of the above sentence, many might be added: and the verbal proposition which the latter part of it contains, may be adopted by every Unitarian.

We shall now give a specimen of the manner in which Dr. M. deals with objections "drawn from the immediate language of

scripture" (25, &c.). Upon the assertion "that it is no where said in scripture that God is reconciled to us by Christ's death, but that we are every where said to be reconciled to God," he offers the following animadversions:

"—it very fortunately happens that we have the meaning of the words in their scripture use, defined by no less an authority than that of our Saviour himself—*If thou bring thy gift to the altar, and there rememberest that thy brother hath OUGHT AGAINST THEE, leave there thy gift before the altar, and go thy way, first BE RECONCILED to thy brother, and then come and offer thy gift.*† Now, from this plain instance, in which the person offending is expressly described, as the party to be reconciled to him who had been offended, by agreeing to his terms of accommodation, and thereby making his peace with him; it manifestly appears, in what sense, this expression is to be understood, in the language of the New Testament. The very words, then, produced for the purpose of shewing, that there was no displeasure on the part of God, which it was necessary by some means to avert, prove the direct contrary."

As the Dean of Cork endeavours in one of his notes to vindicate this translation and criticism, an opportunity will be given us of examining, in a future Number, into the justness of them. For the present, we contrast with his observations the statement of Paul (2 Cor. v. 19) in respect of the Christian doctrine of reconciliation: "God was in Christ, *reconciling the world to himself; not imputing their trespasses unto them.*" In this passage the author, the instrument and the nature of the reconciliation, are unequivocally declared: the clauses of the verse explain each other; and it is only by a very singular and illegitimate

* See his Sermon on *The Free Grace of God, &c.*

† Matt. v. 23, 24.

process that they can be pressed into the service of the tenet of a vicarious or a propitiatory sacrifice. God is a *parental* governor: the offer of forgiveness, or *reconciliation*, comes from HIM; nor is he any where said to be angry with *repentant* sinners. How can his placability be placed in a stronger light?

Let Dr. Magee compare scripture with scripture before he affirms, 29, that "every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation." His confidence is at least equal to the confidence of any of those persons whom he opposes: nor is it the most decent of all intimations on the part of such a writer that *they* "shut their eyes against reason, and scripture."

On the case of the Levitical sin-offerings, which our author touches upon in this sermon (32, &c.), but discusses more largely in his notes, some very correct and pertinent remarks, from the pen of Mr. Jevans, have been inserted in our *Repository*.*

In contradiction to the plain import of the New Testament, Dr. Magee says, 38, with relation to the sacrifice of Christ,—“Our blessed Lord was not only the *subject* of the offering, but the *priest* who offered it.” Christ, however, was not a priest when he suffered on the cross. The analogy between the sacerdotal office among the Jews and that which our Saviour sustained, is of another kind. As the high priest under the law presented himself

annually before God in the most holy place, so Jesus has presented himself before his Father in the spiritual holy of holies. This is the single point of resemblance. Heb. vii. 23, &c. viii. 3—7. ix. 11. &c. 24.

On the whole, we submit whether they who are in the habit of explaining scripture by some favourite hypothesis, or they who study it in the exercise of sound and impartial criticism be deficient in *evangelical humility*, be unwilling to bow “with devout and implicit reverence to the sacred word of revelation.” For ourselves, we see not *why* Dr. MAGEE should endeavour to monopolize a virtue, in which, assuredly, he has no pre-eminence—unless indeed it be that the earnestness with which he makes the claim, will induce some of his readers to presume that he is more than a speculative admirer of the “quality.”

Art. II.—*Thoughts on various Charitable and other Important Institutions, and on the best mode of Conducting them.* To which is subjoined an Address to the Females of the Rising Generation. By Catharine Cappe. Dedicated, by Permission, to William Wilberforce, Esq. 8vo. pp. 118. 3s. York, Wilson's and Todd's; London, Longman and Co. and Hatchard. 1814.

The enlightened and benevolent Mrs. Cappe again comes forward as a friend of suffering humanity, and in this pamphlet presents to the public a striking view of the great positive evils actually attendant upon charitable institutions, when

left chiefly to the care of those who are to obtain a livelihood by their superintendence. The Grey Coat School at York, which was endowed seventy years before, to board, clothe, and instruct twenty girls, and had flourished while under the immediate direction of its founders, was during a visit which she paid to that city in the year 1780, frequently mentioned in her bearing "in terms of deep regret; few of the girls, it was affirmed, turned out well, many of them were sickly, and their whole appearance extremely unfavourable. Mentioning this subject," continues Mrs. Cappe, "to a medical gentleman of great respectability in this city, the late Mr. Garencieres, who for many years attended the school professionally, he acknowledged and lamented that the general opinion was but too just; adding, that to his own knowledge, there were at that time nine wretched beings who had been educated in it, upon the town, the miserable victims of prostitution."

In 1782 Mrs. C. came to reside in York, and having in concurrence with some other ladies successfully established a day-school, for spinning and reading, the governors of the Grey Coat school requested their advice respecting the regulations so much wanted there, and their assistance in putting them in execution.

The deplorable condition in which, on minute inspection, this seminary proved to be, should forcibly incite all who share in the responsibility attached to the directors of such institutions, to be careful that what was humanely designed as a benefit to the young and innocent, does not through

neglect or mismanagement become their bane! "We found" (says our author,) "the children, thirty in number, generally diseased both in body and mind; their appearance sickly and dejected; and their ignorance so deplorable, that few, if any of them, could count as far as twenty. Their moral depravity was described by the new master and mistress as still more wretched;—we were told that they had not the slightest regard to truth; that they seemed to have no idea, or at least paid no sort of respect, to the right of property—the greater part of them making a practice of stealing whatever might come within their reach, such as bread, soap, or candles; and of constantly denying the faults they daily committed; and they added, that although there were then two girls in the school aged 14, who had been in it seven years, and twelve from 14 to 16, who had been in it six years, there was not any one that could possibly be recommended, or that would be received into any decent family."

We must refer our readers to the work itself, for the lucid and interesting account which is given of the new regulations, which were, though not without considerable difficulty, at length introduced and put in full activity, by this highly commendable band of females; and for the gratifying contrast which at the end of twenty years, the school presented to their view, when "the young women educated in it, were in high reputation as servants; and some of them married, and the respectable and industrious mothers of numerous families."

But successful as Mrs. C. and

her associates were in reforming this institution, she still gives a warm and decided preference to *day schools*; not merely on the ground of being able by their means more widely to diffuse the benefits of instruction, but as in many respects far more beneficial to the individuals instructed; and having, in our judgment, on this material point fully made out her case, she goes on to plead for using all means to qualify females educated in charity schools, for servants, in preference to binding them out as apprentices: here she paints in strong colours the hardships, difficulties, and temptations of the moral kind, to which they are too generally exposed in the latter condition; and seems desirous, if possible, entirely to abolish a practice which she considers as equally dangerous to the morals and well-being of all parties concerned: and shall we not coincide in her opinion when we consider, that those who apply for girls on these terms, expect to be considerable gainers by the bargain, and are generally “keepers of inferior lodging-houses, ale-houses, or the very lowest shop-keepers; and who are further stimulated by that ensnaring ambition so natural to the human heart,” (so prevalent at least in consequence of our corrupt habits) “of possessing unjust authority, and of daily contemplating some wretched human being still lower than himself, [*themselves*] over whom he [*they*] may tyrannize with impunity.”

Several affecting instances are adduced to prove the miserable results which have arisen from this practice, and we hope our author's arguments on this point, will be

seriously weighed by all who have influence over the destination of the female children of the poor. Those brought up in the Foundling Hospital are particularly considered; and it is suggested, we think most rationally, that the place affords peculiarly favourable means of forming “nursery maids, attendants upon children, young ladies' dressers in boarding schools, &c.” An outline of the necessary arrangements for forwarding such a plan is sketched out, and it appears well worthy of serious consideration.

On the subject of benefit societies Mrs. C. is well qualified to speak, and adding her suffrage in their favour, to that of all the humane and enlightened part of mankind, she endeavours to give them a firmer foundation in the land, by “pointing out some of the principal causes of their failure,” and by striving to “establish a few principles respecting their regulation, which ought strictly to be adhered to.”

This is a valuable part of the work, and we hope may be the means of reforming and rendering permanently beneficial, many of those well-intended, but ill-constructed institutions, which for “lack of knowledge” in their first formers, are little calculated for endurance; and after holding out delusive hopes to their members, in the time of youth and health; totter to their fall under the pressure which the evil days of sickness and old age must too surely bring upon them.

To this succeeds an excellent chapter on hospitals and infirmaries, “stating the importance of lady visitors to the female wards.” The expediency of this, it appears,

is still doubted by some ; but such doubts, we think, can only arise in the bosoms of those who look with an eye of indifference on the miseries of their fellow creatures, and of apprehension on all change of custom, however manifest the good which is likely to spring from it. In the county hospital of York, the experiment has, however, been tried, and upon its beneficial effects it would be superfluous to enlarge. An eminent and worthy physician who has practised in the metropolis upwards of thirty years, was asked his opinion on the subject,—“ And to say that he approved the proposition would be to give no idea of the feelings he expressed on the occasion. Most warmly did he wish us success ; saying, that he hoped by degrees the example would be universally followed ; and adding, still further, ‘ O if you could have any idea of the sad scenes we witness in many of our London hospitals, and yet cannot prevent, you would never cease your exertions till the object be obtained.’ ”

The concluding part of the pamphlet contains an eloquent address to females in the higher and middle classes of society, exhorting them to active exertion, in the good work of Christian charity. Parents and guardians also, are admonished to look well to the path in which they place those committed to their care ; to consider as the main point, whether “ it is that which is most likely to conduct them with increasing respectability and comfort, to their final destination and everlasting place of abode : ”—and the young are affectionately warned against “ that over-weening ambition to excel in more outward accom-

plishments, in fascinating manners, the song, the dance, and other showy acquirements, which it is by far too much the object of a highly fashionable modern education to foster and encourage ; ”—while the “ one thing needful ” to real female excellence is little aspired after,—“ A mind not arrested by, and devoted to, every passing folly ; but calm, collected, and composed, looking steadily forward, both for ourselves and our beloved offspring, to the desired attainment of true respectability in the present state, and to ‘ glory, honour, and immortality ’ in that which shall assuredly succeed.”

We have reviewed this work, not proportionably to its length, but to the importance of the subjects upon which it treats, and the able manner in which they are treated ; and we hope that it will receive from a benevolent public, the attention to which it is on both these accounts so well entitled.

ART. III.—*A Thanksgiving Sermon*, preached August the 1st, 1813, at the New Meeting-House, in Birmingham, on occasion of the Act Exempting the Impugners of the Doctrine of the Trinity from certain Disabilities and Penalties. By John Kentish. 8vo. pp. 38. Birmingham, Belcher and Smiths ; London, Johnson and Co.

In this very appropriate sermon, on Eccles. vii. 10, Mr. Kentish gives a brief history of persecution, and then of toleration, in this country, particularly as they regard Unitarians ; and concludes with shewing why Unitarians should be thankful on account of the Trinity-Bill, and with suggesting

some "instructive and consolatory* reflections" on the occasion.

Mr. Kentish quotes a passage (p. 11, *note*) from Andrew Marvell's "Rehearsal Transposed (*Transposed*)" ed. 1672, p. 172, in which that author seems to complain of the open sale of "Socinian books;" but this is evidently not so much his own sentiment as a remark in justification of a passage of J. O's (John Owen's) in reply to Parker: immediately following is an extract, with an expression of high approbation, from John Hales' *Tract on Schism*, which has been always accounted a semi-Socinian piece, and which certainly vindicates the right of Socinians amongst others to religious liberty; and Andrew Marvell would not have refused them civil liberty.

The following observation of Mr. K's. is entitled to consideration:

"Next to his personal salvation, there is nothing in which man is so deeply interested as *Toleration*: and this is at present a favourite word with nearly all denominations and societies of Christians. Some persons, I am aware, in their attachment to religious equality and freedom, wish the very name of *Toleration* to be banished from the world. Now, if the use of the term imply the admission of the claim of any one set of men to bear or not to bear, at pleasure, with a different set in the exercise of religious faith and worship, I also could desire that the phrase may be exploded. But if we understand, as we ought to understand, by *Toleration*, universal forbearance and mutual kindness in matters of religion, I hope that the name will never cease to be current, that the temper will be

perpetually cultivated, and more abundantly prevail." pp. 24, 25.

ART. IV.—*An Essay on the Doctrine of the Two Natures of Christ.* By R. Wright. 12mo. pp. 12. 4d. David Eaton. 1813.

This is a sensible tract on the fiction of two natures in Christ, which is the resort, we were going to say the subterfuge, of Trinitarians, whenever they are pressed with difficulties. Mr. Wright asks, in the language of Paul, *Is Christ divided?* and by reason and scripture establishes the negative of the question. It is hard upon Unitarians that they have to vindicate the Unity of Jesus Christ, as well as of Almighty God. When will the reputed orthodox abandon their persons many and their natures many, and return to the simplicity that is in Christ?

ART. V.—*An Essay on the Divinity of our Lord Jesus Christ, as distinguished from his Deity.* By R. Wright. 12mo. pp. 12. 4d. David Eaton. 1814.

The distinction here maintained between the Divinity and Deity of Christ is obvious and important. Unitarians deny the Deity of Christ, but assert his Divinity; that is, the divinity of his mission, works and doctrine, in relation to which he was more than man. Mr. Wright's Essay on the subject, drawn up with his usual clearness and judgment, is worthy of the attention of all who take an interest in the Unitarian controversy.

* Qu. Is the word *consolatory* here used with Mr. Kentish's general accuracy?

POETRY.

*A Recollection of Granville
Sharp, Esq.*(Occasioned by an Article in the late
Treaty of Paris)*Ex illo fluere ac retro sublapsa referri
Spes Hominum. VIRGIL.*

Licence they mean, when they cry Liberty,
For who loves that must first be wise
and good,
But from that mark how far they rove
we see,
For all this waste of wealth and loss of
blood. MILTON.

Nor vaunting o'er Napoleon's sunder'd
spear,
Nor proudly pitying whom ye cease to
fear,
Nations! behold the days of vengeance
past,
And Peace, the long desir'd, return'd at
last.

Yet hark! 'tis Afric's loud lament, from
far,
Europe! thy peace devotes her tribes
to war;
And as her sons in strife fraternal bleed,
Most Christian avarice prompts the ruth-
less deed.

SHARP! honour'd name! in days de-
parted long,
First, o'er thy page, I pitied Afric's
wrong;
For distant, though no fabled, griefs
would feel;
And oft regret a pow'rless hand to heal.
Then joy'd to mark thy calmly closing
years,
Reap the glad harvest of thy manly
cares,†
I hail'd the day that saw injustice
yield,
Saw Avarice quit the long-contested
field;
Abash'd, while Fox redeem'd his coun-
try's shame,
And earn'd a wreath beyond a patriot's
fame.

† Mr. Sharp had been actively en-
gaged in this cause, at least, 40 years,
his first published paper having the date
of 1767.

Then Sharp! what fortune could thy
meed bestow?

Its worth some kindred mind alone can
know;

Well-done to thee, the faithful servant
giv'n,

Thy praise, of God, thy witness is in
heav'n:

And as thou slumb'rest on thy earthy
bed,

Waiting the voice that shall awake the
dead;

I hail thee, mindless, in the oblivious
tomb,

Of human wrongs reserv'd for years to
come;

Now France, just scap'd a martial des-
pot's chain,

Tears from their fields sad Afric's cap-
tive train:

France whose Charron,* to Henry's dis-
tant age,

Taught Nature's claims in Wisdom's
glowing page,

* Pierre Charron, a scholar and theo-
logian, who flourished in the age of
Henry the Great, by whom he is said
to have been admired as a preacher.
Charron published, two years before
his death, which happened at Paris, in
1603, his celebrated work *De la Sagesse*.
From an 8vo volume, which appeared
at Paris in 1783, printed according to
the author's own edition of 1601, I
quote the following censure of Slave-
holding. It is in Liv. I. Ch. 24, the
1st section, entitled, *Usage des esclaves
universel et contre Nature*—"L'usage des
esclaves et la puissance des seigneurs ou
maistres sur eulx, bien que ce soit
chose usitée par tout le monde, et de
tout temps (sauf depuis quatre cent ans
qu'elle s'est relaschée, mais qui se re-
tourne mettre sus) la generalité ou
universalité n'est pas certaine preuve
ny marque infallible de nature.—La
malice humaine passe tout, force nature,
faict passer en force de loy tout ce
qu'elle veult: n'y a cruauté ny mes-
chanceté si grande, qu'elle ne face tenir
pour vertu et pieté." P. 242. The
employment of slaves and the power of
lords or masters over them has been
allowed every where, and in all times,
except during 400 years when the
practice was partially discontinued,

Whose *Brisot*, *Raynal*,† late, indignant
 rose,
 To plead the Negro's rights, the Ne-
 groe's woes.
 Nor is the name to virtuous praise un-
 known
 Of lowly *Benezet*,‡ her exil'd son ;

though it has since revived in full force. Yet generality, or even universality, is no certain testimony or infallible sanction of nature. Human wickedness prevails over every thing, puts a force on nature, gives the power of law to her own extravagant desires ; nor is there any cruelty or crime that she cannot represent as virtue and piety. It appears by a passage in B. I. Ch. 34, of the posthumous edition of *Wisdom*, used by the English translator in 1729, that Charron was well acquainted with the African Slave Trade. He describes the "inhabitants of Guinea" as "made slaves by kidnapping and force, and not only their persons enslaved but all their posterity too."

† *Brisot*'s exertions for the injured Africans are well known. Even Washington, whom he justly admired, did not escape his censure as a slave-holder. Raynal, forty years ago, declared himself fully against the slave trade, of which he thus speaks, in his *Histoire Philosophique des Deux Indes*. "Cette soif insatiable de l'or a donné naissance au plus infâme, au plus atroce de tous les commerces, celui des esclaves. On parle des crimes contre nature, et l'on ne cite pas celui-là comme le plus exécrationnable." That insatiable thirst of gold has given birth to the most infamous and atrocious of all trades, the slave-trade. We speak of crimes against nature, and forbear to instance that which is the most execrable.

‡ Anthony Benezet, born at St. Quintin, in Picardy, in 1713, of a Protestant family. By the persecutions, on the revocation of the Edict of Nantes, his father was first driven to Holland, then settled in London with his wife and several children in 1715. In 1731, the whole family removed to Philadelphia, where Anthony became a schoolmaster, and joined the society of Quakers, assisting their endeavours to annihilate the unchristian practice of holding Negroes in slavery. His writings on this subject were numerous ; in 1762 he published *Some Historical Account of Guinea*, and

By tyrant pow'r debarr'd his native land,

By mercy guided to Columbia's strand,
 In mercy's cause his life's long labours end

Who liv'd and died, confess, the Ne-
 groe's friend.

Lo ! Avarice ! at thy call, the dread
 decree,

Afric, a Slave, with Britain's guaranty.
 Yes, Britain, boasting her high-favour'd
 land,

Where pow'r submits, while equal laws
 command,

Whose legal sage,|| renown'd, could erst
 declare,

That Slav'ry breath'd not in her health-
 ful air,

in 1767, *Caution and Warning to Great Britain and her Colonies*. With the same benevolent views he corresponded with many persons in Europe, America, and the West Indies. Among the rest, with Mr. Granville Sharp and Abbé Raynal. Though mean in his personal appearance, such was the courtesy of his manners, and so evident the purity of his intentions, that he had ready access to people of all descriptions, and obtained the respect of the few whom he failed to influence.

Anthony Benezet zealously promoted the establishment of a school in Philadelphia, for instructing the black people in common learning, and devoted the two last years of his life to a personal attendance on the school. By his will, he directed that, after the decease of his widow, his whole little fortune (the savings of fifty years' industry) should, except a few small legacies, be applied to the support of the Negroe school.

After a few days illness, this excellent man died, at Philadelphia, in 1784. His funeral was attended by several thousands of all ranks, professions, and parties, who appeared sincerely to unite in deploring the loss of this friend of mankind. The mournful procession was closed by some hundreds of those poor Negroes who had been personally benefited by his labours, and whose behaviour on the occasion affectingly evinced their gratitude and affection for their indefatigable benefactor. See Advert. prefixed to the *Historical Account of Guinea*. London. 1788.

|| The name of the lawyer who

Britain, that burst at length sad Afric's
chain;
For rival France she joins the links
again.
Sharp! how this scene, no child of
fancy's pow'r,
With patriot shame had vex'd thy mortal
hour;
But Heav'n, that rescues oft from ills
to come
Prepar'd thy honour'd age an earlier
tomb.
France! "thou most Christian enemy
to peace,"†
Say shall not yet the din of battle cease?
Scarce silent o'er thy vales the mur-
drous roar,
Prepar'st thou slaughter for a stranger-
shore?
Humanity unlearn'd by long distress,
Thy liberty, 'tis licence to oppress;
Nor can a pamper'd prince of Europe's
race,
Discern a brother's in a Negroe's face.
Ye Bourbons! rais'd once more your
prostrate thrones,
Why seek revenge on Afric's guiltless
sons?
Why throng with human heaps the
loathsome hold,
To rear your harvests, or explore your
gold?
Yet, splendid hypocrites! in solemn
lays,
Ye hymn the equal Father's holy praise,
Bend at his altar who his law despise,
That mercy claims, and not a sacrifice:
Was it for this, to earth that Pow'r
was hurl'd,
So late the dread and wonder of a
world,
While sonless mothers call'd each ten-
der name,
Lost victims to ambition's guilty fame;

gave this decision I cannot now recol-
lect. The circumstance is thus men-
tioned by an historical collector of
great authority:

"In the eleventh of Elizabeth, one
Cartwright brought a slave from Rus-
sia, and would scourge him, for which
he was questioned; and it was resolved,
that England was too pure an air for
slaves to breathe in." Rushworth, ii.
468.

† Young.

For this, unmeet to fill a ruler's place,
Restor'd, great Henry! thy degene-
rate race.
Ah! fall'n *Napoleon*, how thy folly's
shewn,
While France for thine endures a *Bour-
bon's* throne.
See *Discord* slumb'ring, gorg'd with
Europe's woes,
By avarice rous'd, she ends a short
repose,
On eager wing she seeks th' ill-fated
strand,
O'er friendly tribes she waves her
vengeful brand.
And now the licens'd robber steers
again
His blood-stain'd bark tow'rd Afric's
sultry main;
Not, as the bark that late explor'd her
seas,
Fraught with the arts of industry and
peace;
No, fraught with all that guilt and
fraud design'd,
To curb the body, or corrupt the
mind,
To mar, Benevolence! thy godlike
plan,
And to the brute again degrade the man.
Forbid it Thou! the universal Sire!
Man, with the love of kindred man in-
spire,
Through every clime make dire oppres-
sion cease,
And bid his kingdom come, *the Prince
of Peace.*

J. T. R.

Epitaph.

*On Lady Catharine Paston, Paston
Church, Norfolk 1628.*

Can man be silent, and not praises
find,
For her who liv'd the praise of wo-
man-kind?
Whose outward frame was lent the
world, to guess,
What shapes our souls shall wear in
happiness,
Whose virtue did all ill so overswaye,
That her whole life was a communion-
daye.

INTELLIGENCE.

Manchester College, York.

On Wednesday the 29th, and Thursday the 30th of June, the trustees held their annual examination of the students educated in this seminary (present, Samuel Shore, Esq. of Meersbrook, *President*, Abraham Crompton, Esq. of Chorley Hall, Robert Driffield, Esq. of York, Messrs. Heinekin, jun. of Gainsborough, Samuel Kenrick of Birmingham, John Mitchell, of Newcastle, Samuel Robinson, of Woodlands, near Manchester, Douglas Strutt, of Derby, and G. W. Wood, of Manchester, *Treasurer*; and the Rev. Messrs. Astley, of Halifax, Heinekin, of Gainsborough, Johnstone of Wakefield, G. Kenrick, of Chesterfield, H. Turner, of Bradford, Watson, of Whitby, J. Yates, of Glasgow, and Turner, of Newcastle, *Visitor*). On the 29th the junior Hebrew, Greek, Latin, and Mathematical classes were examined, as were also those in Hebrew poetry, metaphysics, and the evidences of natural and revealed religion; and in the course of the day orations were read, on the causes of the difference between the British and the Continental Constitutions which had arisen out of the feudal system, by Mr. William Armstrong Mitchell; on the effects of the Grecian games on the morals of the people, by Mr. Abraham Crompton, jun. on the question, "Is the Iliad the work of Homer?" by Mr. William Peene; on the Causes of Infidelity, by Mr. Wallace; and on the Character of the Jewish Revelation,

by Mr. Bakewell.—On the 30th the senior Latin and Greek Classes were examined, and those in the higher Mathematics and Natural Philosophy, in Ethics, and in Political Economy, and the students in the fourth and fifth years underwent a long examination, the former (Messrs. Wallace, Jevons, and Bakewell,) in the Old Testament, the latter (Messrs. Lewis, Brettell, Ashton, Holland, and Hincks) in the New, according to the plan detailed in former reports, the result of which was highly satisfactory. In the course of the day orations were read, by Mr. Philips on the Greek and French Tragedy, with a comparison between the Hippolitus of Euripides and the Phédre of Racine; by Mr. Morris, on Religious Liberty, and by Mr. Cannon on the connection of the Arts and Sciences with Political Freedom; also three in Latin, by Mr. Stratton on the superiority of the Greeks to the Romans in Arts and Sciences; by Mr. Philips on the character of Euripides, and by Mr. Peene on that of Dionysius the Historian. Sermons also were delivered by Mr. Lewis, from Mark xii. 30, by Mr. Brettell, from Ps. cxxxix. 2, by Mr. Ashton, from Matt. xiv. 23, by Mr. Holland, from 1 Cor. xv. 19, and by Mr. Hincks, from Phil. iii. 2—9. The examination lasted from nine till six each day, and was concluded by an address from the visitor, which, at the request of the trustees present, is sent for insertion in the Repository.

"Gentlemen, I have the accustomed high gratification of expressing, in the name of this assembly, the great satisfaction we have experienced from the general result of this examination. The improvement in point of manner, especially in the higher classes, is very conspicuous; and if there remain any deficiency in this respect among some of our younger friends, we trust that the example of their seniors, their own natural desire of approbation, and their good sense reflecting on the public advantage and benefit of a just and graceful elocution, will stimulate their future ambition to excel. Among several well deserving of reward, I am commissioned to announce that the prize for the best delivery of his discourse before the present meeting is awarded to Mr. Hincks; and those offered to students of the first three years for general diligence, regularity and proficiency, to Mr. Peene, Mr. Haslam, and Mr. Mitchell.

"I have so often been called to address my young friends on similar occasions,* that I begin to find a difficulty in selecting topics suited to the occasion, without incurring the charge of repetition. At present, I may take occasion to congratulate those of you who are to return, on the very important additions which have this year been made to the library, in consequence of the loan of that belonging to the late institution at Exeter, and of the valuable present from John Woodhouse Simpson, Esq. of Reresby, of books

selected from that of his late venerable father. I trust that the students of future years will avail themselves of these additional advantages for prosecuting a still more general and extensive course of reading on the subjects of their respective studies; and that they will find every temptation and excuse removed to lose their time in miscellaneous desultory reading, and in books of mere amusement. I would not by any means be understood to restrain the occasional relaxation of the youthful mind, while engaged in severer studies, by a recourse to works of general literature, to history, poetry, and the belles lettres; nor would I prohibit, if I had the power, the occasional perusal of those amusing works of fiction, which have received the approbation of the judicious; but I should be sorry that any youth for whose future welfare I was concerned (and I would wish to consider myself as deeply concerned for the welfare of the whole rising generation) should worse than waste the precious hours of youthful leisure, and even encroach upon those which ought to be devoted to study, on the trash of circulating libraries. I beg you, however, my young friends, to consider this as only a general observation, suggested by the occasional mention of the library; but, now that it is made, permit me to extend it a little farther, and to press it upon the attention of those, particularly of those lay-students, who are now about to leave us. You, my young friends, are taken from under the immediate inspection of your tutors at an earlier age than your fellows intended for the ministry, to pursue elsewhere some particu-

* See the *Repositories* for July, from 1807, and a *Letter to a young Dissenting Minister*, August, 1810.

lar business or profession. A strict self-attention, and even jealousy are, therefore, peculiarly important, till your moral habits are more thoroughly confirmed; and your friends will, in the mean time, feel a peculiar anxiety on your account. Let me advise you, then, to apply the suggestion which has been made concerning reading, to all the concerns of your future life. Whatever profession or business you may choose, *hoc agite*, pursue it with diligence, attention, and perseverance; and do not, with impatient haste, relinquish what you shall engage in, lest by frequently changing the objects of your pursuit, you should acquire that restless, rambling disposition, which is the almost certain bane of every thing good or great. I no more wish to preclude you from occasional relaxations from the more serious business of life, than I would preclude the student from occasionally varying his hours of severer study by works of a lighter sort; only let your relaxations be consistent with your course of life, suited to prepare you for a more active return to it; and, in all cases, innocent of every moral stain.

"You, my young friends, who are about to leave us, to exercise the Christian ministry in our vacant churches, most of you immediately, the remaining one, I persuade myself, from what we have just heard, at no distant period, go from us with our best wishes, and I will also add, with our best hopes. The attention which you have here paid to the studies suited to your profession, and the very creditable appearance which you have this day made, encourage us to expect that you will

prove able servants of Jesus Christ, workmen that need not be ashamed, rightly dividing the word of truths. But you will be aware, my young friends, that this is an office of no slight responsibility; and will call for the exercise of great care and prudence in the discharge of its duties. The duties you will have to discharge, indeed, though in the main the same, will somewhat vary according to circumstances. Some of you are called to take the charge of places once highly respectable in point of number, but now considerably decayed. You will have the hard task of endeavouring to re-animate the dry bones, and restore them to their pristine vigour: this will render necessary a careful attention to the causes of the decay, and a diligent endeavour to remedy them; many of these may require the exercise of a degree of delicacy, and attention to particular circumstances, concerning which it would be impossible, beforehand, to offer appropriate directions; but which can only be discovered by the application of much good sense, and amiable dispositions to each individual case. Others of you, in some respects more fortunate, are called to the service of still flourishing congregations. While you will naturally feel encouragement and animation from this circumstance in the exercise of your public duties, you will be aware that it lays you under a greater responsibility, lest through any misconduct or neglect of yours this favourable state of things should be changed. In your personal intercourse, therefore, with your people at large, and your more private duties to the poor, the sick, and the young,

the extent and variety of your obligations will be proportionably greater.

"With regard to you all, it is desirable that you recollect, that the state of our religious societies is now very different from what it once was. That they are more virtuous and pious, and more observant of the external duties of religion, I fear may not be asserted: but they are certainly more inquisitive, with respect both to the evidences and doctrines of revelation; and are in general beginning to require a more close and scriptural mode of preaching, and will not now be satisfied with mere declamation. Neither will they be satisfied with mere reasoning, but will look for appeals to the heart and affections; and, indeed, when the pure doctrines of the gospel have once been fully established, and by a direct appeal to, and impartial explanation of, the scriptures, the judicious preacher possesses, and has put his hearers also in possession of the most powerful principles for engaging the affections, and for animating to a religious and virtuous conduct.—I know of few more perfect models of that true pathetic simplicity, by which the pure gospel of Jesus Christ enables him who embraces it to engage the affections of his hearers, than the discourse of the lamented predecessor of one of you, the late Mr. Bealey, entitled, 'Jesus Christ a Man of Sorrows.'

"It gives me great satisfaction to observe, that these examinations continue to be attended by those of your late fellow-students who are already settled in the Christian ministry, and who, by these annual visits, at once pay a tribute

of respect to the place of their education, and hold out to us a perpetual encouragement to persevere in the measures which have been here adopted, for training up others for usefulness to the world under the same important character. It was with the highest satisfaction that I yesterday heard one of these express his purpose, that as our common master preached his gospel to the poor, and familiarly conversed with them, so the instruction and benefit of the poor should be the object of his unremitted attention. Do you, my young friends, commence your labours in the church and world with the same laudable determination; and in pursuance of it, always consider carefully, concerning every thing which you deliver, whether they will be likely to understand it, and how they will be likely to be affected by it. You will not need, for this purpose, to degrade your style to any thing low or mean: plainness and perspicuity are the best ornaments of language; and if you attend to this maxim, you will seldom find the most illiterate at any loss to understand you. And study, both in your public addresses and your more private conversations, the particular circumstances, relations, and wants, of the several classes of your hearers, but especially of your poorer hearers, that you may always be ready to suggest some hint, of admonition or advice, of caution or comfort, according as each may be of advantage to them. In this way, probably, you will be more useful to them, than in your more public ministrations: in this way, particularly, you will best secure the respect and affection of your poorer

friends. And be assured that you will always be respected by the rich in proportion as you are beloved by the poor.

“Let me advise you also to lay yourselves out for the particular instruction and profit of the young. Our Lord in his charge to Peter to ‘feed his sheep,’ as a proof of his love to himself, repeats it with this emphatical variation, ‘feed my lambs.’ Now can we suppose that he, who always shewed a particular regard even to little children, insomuch that ‘he took them up in his arms, laid his hands on them, and blessed them,’ should not have had this important part of his flock in his mind in this variation of the form of his expression? The minds of the young, though uninformed, you will find more open and ready to receive impressions, than many of your older hearers; their native principles and sensibilities of good and evil are not yet worn down and effaced by a corrupting commerce with the maxims and examples of the world: in them you have, as it were, new ground to cultivate, and may reasonably hope to sow the good seed of Christian truths and duties with the prospect of a good return. The young if any are to be the supports and future ornaments of the church of Christ—a strong call on you to endeavour, as much as lies in your power, by the blessing of God, to make them ornaments and supports. The young are likely to be your companions through life: how much, then, does your future comfort in life depend upon them! Of course, how much does even prudence require you to exert your best endeavours to make them wise and good! But

you have a higher motive than these, the approbation of your Master; to whom with what delight will you present them, if happily successful, as seals of your ministry, as your joy and crown of rejoicing in the great day of account!

“Lastly, how absolute is the necessity, in order to your successfully pursuing your ministry, that you set a good example in all things before your people! I am persuaded that this, my young friends, is among the first and firmest of your resolutions. I trust that you will ever dread, and cautiously guard against that gross and shameful inconsistency, of appearing one sort of persons on the first day of the week, and a very different one the other six. You know how soon men forget doctrines, but how long they remember facts. Let your preaching on the Lord’s day be a doctrine according to godliness, and your conduct through the week a practical application of it. Your people will then be impressed with reverence for the principles which you shall teach, when you appear so deeply to reverence them yourselves. No man will then despise your youth; but you will be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.

“Thus, my young friends, I have ventured to trespass, I fear too much, upon the patience of this assembly, at the close of a so long, though satisfactory, examination, by offering you a few general advices on the spirit, principles, and temper, with which it becomes a minister of the gospel to enter on his office. I pretend only to advise, I pretend to no

authority to impose upon you any rules for the exercise of your office. Your authority you derive from him who, in the course of his Providence, has blessed you with the disposition to desire, and led you through these preparatory studies for, his service, with such reputation and success; and to whom alone you will be called upon to give an account of your ministry 'in the day when he shall judge the world in righteousness by the man whom he hath ordained.' Your appointment to your respective charges you will derive, under the same gracious direction and blessing, from the people who may severally call you to their service. That whatever connections you may thus form may be blessed by him, 'who leadeth his people whithersoever he will,' and 'determineth the bounds of their habitation,' to all these important purposes; that you may be happy in the sentiments of mutual esteem, and the consciousness of mutual service, as long as they shall subsist; and that when respectively called to your accounts, you may be able to give them up with joy and not with grief, and have a happy entrance administered unto you abundantly into the everlasting kingdom of the great shepherd, is our fervent prayer for you all, and for the people whom you shall serve.—May the God of all grace accept and answer it. Amen!"

* All applications for students on the foundation for the ensuing session, accompanied with proper certificates as to character and proficiency in learning, will be received by the Rev. C. Wellbeloved, York, the Rev. W. Turner, Newcastle, or G. W. Wood, Esq.

Manchester, until Thursday, the 25th of August, when the Annual Meeting of the Trustees will be held in Manchester.

Manchester, July 9, 1814.

Eastern Unitarian Society

The Annual Meeting of this Society was held at Yarmouth, on the 20th and 21st July. On Wednesday evening the first service took place at the old meeting. Mr. Madge conducted the devotional part of the service and Mr. Robberds, of Manchester, preached. On Thursday morning, Mr. Madge, who had been appointed to preach before the Society at the last annual meeting, delivered a most able and argumentative discourse on the doctrine of the Divine Unity from Paul's declaration, "To us there is but *One God, THE FATHER.*" The congregation, though composed of persons of various religious persuasions, was deeply attentive, and we are happy to say, that Mr. Madge has complied with the request of the Society to print the sermon. After service the Rev. H. Bowles, of Filby was called to the chair, when the Report of the Committee was read; it stated the number of Tracts which had been circulated, as well as the quantity in the secretary's possession. It then detailed the correspondence which had passed between the secretary of the Eastern Unitarian Society and the secretary of the Unitarian Fund, relative to the employment of Mr. Winder as a missionary in the eastern district, together with a short account of the different places which he had visited. The following part of the Report it may

be worth while to copy. "Ano- ther subject which the Committee thought deserving notice was an attack made by the Rev. Robert Walpole, in a visitation sermon preached at Norwich Cathedral, on the character of the editors of the Improved Version of the New Testament, which was afterwards retailed by that gentleman in the Norwich Mercury. At the August meeting of the Committee, the following resolution passed: 'In consequence of a letter having appeared in the Norwich Mercury, signed 'Robt. Walpole,' purporting to be the substance of a sermon, preached by him at the Cathedral, and which letter contains several charges against the Improved Version and its editors, which appear to be unfounded and unwarrantable, that Mr. Madge be requested by the Committee to reply to the said letter, and if possible, to insert it in the next week's Mercury.' The editor of the Mercury* having refused the insertion of Mr. Madge's letter it was printed as a small pamphlet, to which Mr. Walpole replied, and to this reply Mr. Madge published an answer. The controversy excited much attention in Norwich, and it unquestionably ended in Mr. Walpole's utter defeat." The Report concluded by congratulating the Society on the success of its efforts, and exhorting each of its members to zeal and perseverance in the promotion of its views and designs. The Report was then ordered to be received and adopted by the Meeting, after which the following resolutions passed. That J.

* A Paper strongly attached to Mother Church.

L. Marsh, Esq. be continued in the office of treasurer for the year ensuing.—That the Rev. I. Perry and Mr. Edw. Taylor be continued in the office of secretaries for the year ensuing.—That the thanks of the Society be given to our brother Madge, for his sermon, and that he be requested to print the same.—That this meeting approves the conduct of the Committee as far as respects the promotion of Mr. Winder's missionary labours, and it requests the Committee for the year ensuing, as far as possible to assist in furthering the objects of the Unitarian Fund.—That the next annual meeting be at Bury St. Edmund's on the second Wednesday and Thursday in July, and that the Rev. James Gilchrist be requested to preach.

The members and friends to the Society afterwards dined together to the number of fifty-two, the Rev. Mr. Beynon in the chair. After dinner several different gentlemen delivered their sentiments on subjects connected with the object of the meeting, particularly Mr. Toms, Mr. Madge, Mr. Robberds, Mr. Winder, and Mr. E. Taylor. The day passed with cheerfulness and Christian fellowship, and much interest was excited in behalf of that great cause, which it is the object of the Society to promote.

Devon and Cornwall Unitarian Association and Tract Society.

The first meeting of this society took place at Plymouth, on Wednesday, July 6. The devotional part of the service was conducted by Dr. Carpenter; the sermon was preached by Dr. Toulmin, from

the words of Christ, "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." The sermon was admirably calculated to give a just view of the Unitarian doctrine, and contained a confutation of the charges alledged against the Unitarians, of not paying a due respect to the scriptures, of robbing Christ of his honour and dignity, and of propagating a cold and inefficient doctrine. It is needless to enlarge here on this excellent discourse, which the venerable man delivered with great energy and interest—as it will shortly appear in print and certainly will be found to be gratifying to Unitarians themselves, and a useful present to put into the hands of their neighbours who now falsely conceive of them, and of their doctrine.—Fifty gentlemen dined at the Royal Hotel, and 134 names have been received as subscribers to this new formed society—a society which thus commences under the most auspicious circumstances and promises to present the most important benefits to an extensive and populous country, where religion is actively alive under the energetic influence of Methodism—which must pave the way for the reception of Unitarian principles into the breasts of thousands of individuals, as it has already awakened the serious thought, and secured the lively interest of some of the Methodist preachers in that neighbourhood.

This society is formed on the plan of receiving subscriptions as low as 5s. of having two deposits of books, at Exeter, and at Plymouth; of allowing any persons at any time, to purchase tracts to any amount, and to employ such

means as shall be thought proper for the sale of tracts and little volumes at very low prices. Many more subscribers are expected before the list goes to press.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 18th of the Fifth Month, to the 30th of the same, inclusive, 1814.

To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

Our hearts have been afresh warmed with the love of the gospel of Christ Jesus our Lord, and we feel encouraged therein to testify our unabated solicitude, for the preservation and prosperity of the members of our religious society. We desire that the goodness and mercy of Him, from whom we derive every blessing, may excite you to fear, to love, and to serve him with fervency of soul, and to pray that under the influence of the Spirit of the Son of his love, you may, in all things, be enabled to glorify his holy name.

Deeply impressed with gratitude to Almighty God, that the sword is again stayed in this quarter of the globe, and that the spirit of contention which has so long prevailed, has been succeeded by marks of Christian forbearance and charity, we desire to express our thankfulness for the prospect of peace. The judgments of the Lord have indeed been in the earth; and many have learned righteousness. May the number of these increase; may the peaceable spirit of the gospel, the surest pledge of permanent tranquillity, spread and prevail! We of this

island have cause to be doubly thankful: we have been preserved from witnessing the effusion of blood, and the ravages of war, which have spread over the greatest part of Europe; and we are now permitted, in common with other nations, to rejoice thus far in their cessation.

In what way, therefore, beloved friends, shall we evince our sense of these unmerited favours? It is well known that we regard it as a Christian testimony, to refrain from uniting in those public demonstrations of joy, which often prevail on such occasions. We are convinced that frequently they lead to practices, inconsistent with that meek and quiet spirit which should clothe the disciple of Jesus, and are an inlet to excesses which estrange the mind from God. It is not in this way that we should manifest our grateful feelings; but by endeavouring, through the influence of redeeming love and power, to live more and more in the spirit of the gospel, and thus to become examples of genuine Christian conduct.

Public worship is a duty which we owe to our great Creator. And even in contemplating the recent events to which we have already alluded, we feel engaged to invite you to consider them as an additional incentive to diligence in this respect. Great indeed are the benefits of a regular attendance of our religious meetings; and of waiting upon God in spirit and in truth, when thus assembled. The mind being then abstracted from temporal concerns, and fixed on the true object of worship, aspirations for help will arise; the union of a travail of spirit will be felt, and we shall be

more and more sensible of the benefit of so employing a due portion of our time. If we become thus sensible, we shall be earnest that all the branches of our families may partake with us; and we shall not rest satisfied that either they or ourselves should, once only in the week, allot a few hours to this duty. Let us then, dear friends, entreat *you* who may have been deficient, to lay these things to heart, and deeply to consider whether your practice is calculated to advance you in the Christian course, or render you good examples to those around you. If the mind be duly turned to the Lord in meetings for worship, the benefits which result will not be confined to the hours that may be thus occupied. We shall, even in the concerns of this life, be preserved in a degree of the same calm and watchful state of mind, and in frequent retirement be led to examine our own hearts. Thus furnished with strength from above, we may with increasing, yet humble confidence, pursue our good resolutions, and proceed with calmness and safety in the way cast up for the redeemed of the Lord to walk in. Our desire for the possessions of this world will be limited within the bounds of Christian moderation: we shall prefer durable riches and righteousness.

The sufferings of our friends in this nation and Ireland amount to upwards of Sixteen Thousand Two Hundred Pounds: of this sum about eleven hundred pounds arose from military demands: and the remainder, from the support of our testimony against tithes and other ecclesiastical claims. Ten of our young men have been im-

prisoned for a short time on account of the local militia.

The epistolary intercourse with our friends in Ireland, and in America, has been maintained in this as in former years, and has been the means of awakening an interest in the welfare of our distant brethren. Whilst we lament that America should yet remain under the afflicting scourge from which Europe is in great measure freed; we anticipate, with hope, the event which shall extend to that country also the blessing of peace.

We desire tenderly to remind those who have joined us upon the ground of conviction of the truth of our religious principles, that a spiritual profession calls for evident fruits of holiness. May these, therefore, regard their connexion with us, rather as an opening to fresh duties, than as the period of cessation and rest.

We have been made sensible, during this yearly meeting, of the continued goodness of Him who has eminently blessed our society. Under a grateful sense of his mercies, we renewedly invite you to a full surrender to his gracious disposal, and in the love of our Lord Jesus Christ, we again salute you, and cordially bid you farewell.

Signed in and on behalf of the Meeting, by

JOHN WILKINSON,

Clerk to the Meeting this year.

Thanksgiving Day.

We extract the following account of Dr. Law's, the Bishop of Chester's, Sermon at St. Paul's, on the Thanksgiving Day, from *The Champion*, a Sunday Newspaper, of July 17, 1814:—

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“The Bishop of Chester, Lord Ellenborough's brother, had the honour to preach on the late Thanksgiving Day at St. Paul's, before the Prince Regent, and the various dignitaries of the state. His lordship, on such an occasion, could not avoid referring to the many blessings that distinguish this highly favoured land, and it would have shewed a deficiency in more than his taste, had he omitted to place our *political* blessings among the first of these. We had not the advantage of hearing the Reverend Prelate's excellent discourse, and cannot therefore say whether he shewed, in every instance, skill and delicacy in adapting his topics of praise to the characters of the exalted personages who were present. Whether, for instance, he dwelt eloquently on the beauty and benefit of chaste and temperate habits in the Sovereign Prince,—on the propriety of his choosing grave and exemplary men to surround his person,—and on the praise and gratitude which ought to encircle the throne, when its influence corrects public morals, gives soundness and ardour to public feeling, and even dignifies the public pleasures. We cannot, however, imagine that the bishop neglected this very obvious and appropriate method of conveying a merited gratification to one whom he cannot be disinclined to please, and of giving elegance and weight to an acceptable compliment by putting it in the preceptive form. We are the rather inclined to believe that he was not wanting in this respect, by what we have heard of that part of the sermon which related to the *administration of justice* in these realms:—he assured his audience,

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who were at this moment peculiarly attentive, that it was ever administered with—*mercy* was the word he was about to bring out,—but his eye at that instant encountered his brother, the Lord Chief Justice! The preacher paused—he hemmed—his hearers were afraid that his manuscript, by some unlucky blot, was made illegible at this important place. A moment's consideration, however, re-assured him—'Mercy,' said the bishop, 'is, in this country administered with impartiality.' Upon the whole this necessary alteration was made adroitly enough."

Abolition of the Slave Trade.

At a most numerous and respectable Meeting of the Friends of the Abolition of the Slave Trade, held at the Freemasons' Hall on Friday the 17th of June, 1814.

His Royal Highness the DUKE OF GLOUCESTER in the Chair,

The following Resolutions were unanimously adopted.—

I. That this meeting has seen, with the deepest regret and disappointment, that in the recent Treaty of Peace with France no stipulation has been made for the immediate abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, a provision is contained in it, the consequence of which must be its revival on a large scale, and to an indefinite extent.

II. That this revival is attended with circumstances of peculiar aggravation; great and populous colonies, in which, during the last seven years, the importation of slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose, on the part of that country, of commencing a new Slave Trade for their supply: and thus a system of robbery and murder, which had for many years been practically extinct, is now to be renewed

at the very moment when France has been manifestly and signally favoured by Divine Providence: and the restoration to that country of the blessings and enjoyments of peace, is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

III. That the revival of the French Slave Trade, and the unconditional restoration to France of her African forts and factories, must excite peculiar regret, by disappointing the hopes which we had been led to indulge of the improvement and civilization of a district of 1500 miles extent, in which those possessions are situated;—a district in which the Slave Trade having been nearly suppressed, the consequent introduction of cultivation, and of a legitimate commerce, had begun to make some compensation for the miseries formerly inflicted.

IV. That since the abolition of the Slave Trade by Great Britain, the legitimate commerce of Africa had materially increased, and was rapidly augmenting to an extent which promised important advantages to both countries; and that this intercourse, already become so beneficial and so consolatory in its prospects, is exposed to immediate injury and to eventual destruction, by the revival of that inhuman traffic which has so long retained that ill-fated coast in a state of barbarism and desolation.

V. That this meeting cannot but lament that the recognition in the treaty of the radical injustice of the African Slave Trade should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the trade in slaves after five years, yet we cannot conceal from ourselves that various and extensive interests will be created, which, at the end of the specified term, will present new and alarming obstacles to the fulfilment of that declared intention.

VI. That it appears to this meeting, that the strong disposition to favour the Slave Trade which is stated to prevail in France, at a time when there is so high a profession of reverence for the authority and an increased attention to the institutions of religion, probably arises from ignorance of the true nature and effects of the Slave Trade; and that

therefore the friends of this cause be requested to use their utmost endeavours, as well in France as in all other countries where that trade still subsists, to diffuse authentic information and excite just sentiments and feelings on this great subject.

VII. That this meeting is deeply impressed with the increased necessity of immediately adopting such measures in parliament as may be best calculated to prevent the evasion or infraction of the abolition laws of Great Britain, by the clandestine importation of slaves from the neighbouring French colonies into our own, or by the employment of British capital in this nefarious traffic.

VIII. That this meeting strongly feels, that if the conduct of Great Britain has contributed in any degree to the peace and independence of Europe, she may hope to plead with success the cause of Africa, especially with sovereigns not more distinguished by their elevated rank than by their declared reverence for the obligations of religion.

IX. That, in the negotiations which are still depending with other states, we should endeavour to secure all that under the existing circumstances can be effected for mitigating the wrongs and miseries of Africa. More particularly, in pursuance of this principle, that no colony yet remaining in the possession of Great Britain, wherein slavery exists, should be ceded to any other power, without requiring an express stipulation for relinquishing the Slave Trade immediately and for ever. Also, that at the approaching congress every effort should be used to induce those powers which will not consent to an absolute abandonment of the trade, to impose on it additional limitations and restraints, so long as it shall be permitted to continue.

X. That on these general grounds this meeting most anxiously implores all those in the government, in parliament, and in the country at large, who are friends to this great cause, to make in their respective spheres every possible exertion to carry the views of this meeting into complete effect.

XI. That a petition be presented to both houses of parliament, grounded on these resolutions, praying them to adopt such measures as to their wisdom shall seem meet for obviating the various evils which have been specified.

XII. That this meeting respectfully

requests his Royal Highness the Duke of Gloucester to present the petition to the House of Lords, and Mr. Wilberforce to present that to the House of Commons.

XIII. That the most cordial thanks of this meeting be presented to his Royal Highness the Duke of Gloucester, for his conduct in the chair this day, and for the able and zealous support he has uniformly given to this great cause.

His Royal Highness having been obliged by an indispensable engagement to retire, and the Marquis of Lansdowne having taken the chair, it was further resolved unanimously:—

XIV. That the warmest thanks of this meeting be given to William Wilberforce, Esq. the father of this great cause, for the uniform zeal, ability, and perseverance he has during so long a period displayed in endeavouring to effect the entire abolition of the Slave Trade.

XV. That the board of directors of the African Institution be requested to employ their efforts to carry into full effect the objects of the above resolutions.

XVI. That the best thanks of this meeting be given to the Marquis of Lansdowne, for his able conduct in the chair, and for his unremitting services in this cause.

The following is a copy of the Petition which the Meeting resolved to adopt.*

“To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.†

“The Humble Petition of the undersigned inhabitants of London and its Vicinity, sheweth—

“That your petitioners have seen with the deepest regret and disappointment, that in the recent treaty of peace with France no provision has been made for the immediate abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious prin-

* This petition may serve as a model to others. The words between brackets must be changed, in the petition to the House of Commons, into “your Honourable House.”

† Or, in the petition to the House of Commons, “To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.”

ciple—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

"That it appears to your petitioners, that this revival is attended with circumstances of peculiar aggravation: great and populous colonies, in which, during the last seven years, the importation of slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose, on the part of that country, of commencing a new Slave Trade for their supply: and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of peace is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

"That the revival of the French Slave Trade, and the unconditional restoration to France of her African forts and factories, have excited the peculiar regret of your petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which, the Slave Trade having been nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted.

"That it appears to your petitioners,

that the fair and legitimate commerce with Africa, which since the abolition of the slave trade by Great Britain had materially increased, and was rapidly enlarging itself to an extent which promised important advantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic which for so many ages retained that ill-fated coast in a state of barbarism and desolation.

"That your petitioners cannot but lament that the recognition in the treaty of the radical injustice of the African slave trade, should be followed by a provision for its revival: and though that provision is accompanied by the declaration of an intention to abolish the trade in slaves after five years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term will present new and alarming obstacles to the fulfilment of the declared intention.

"Your petitioners therefore, deeply impressed with the necessity of immediately adopting such measures in parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the abolition laws of Great Britain by the clandestine importation of slaves from the French colonies into our own, or by the employment of British capital in this nefarious traffic, humbly pray your [Lordships] to take the premises into your serious consideration, and to adopt such measures thereupon as to your [Lordships'] wisdom may seem meet.

And your petitioners will ever pray,
&c. &c. &c.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A day of general thanksgiving has taken place since our last report; on which the representative of the sovereign, the peers of the realm, and the representatives of the people went in solemn procession to the great church in the metropolis, to offer thanks to the Almighty for the cessation of those

calamities, which a dreadful war had brought upon all the inhabitants of Europe. What a crowd of reflections press upon the Christian mind on such an event, and with what joy would it be received, if the whole world were duly sensible of the atrocity of war, and the blessings of that kingdom of peace,

which our Saviour came into the world to establish. All the nations engaged in the late disastrous conflict call themselves Christians, yet how is it possible, that Christians should be employed in mutual destruction. Let us not be deceived. The apostle has told us, what are the fruits of the spirit, what those of the flesh, and if we have not the spirit of Christ we are none of his. Awful words! Let every man bring them home to his own bosom, and if he is really in earnest in his religious sentiments, he cannot doubt that on all sides have been in the late conflict many departures from the truly Christian spirit, and to them are to be attributed the evils that have desolated Europe.

But by the wonderful acts of providence the great tyranny is destroyed which threatened the subjugation of body and mind to military despotism. Twelve hundred thousand men in arms were at one time at the beck of one individual. The system under which Europe long had been groaning, was pushed to its utmost extent, and it has been broken to pieces. The nations had been nursing up standing armies, each within its own limits, and thus proclaiming to the world, that they were ever prepared for war, for war against their neighbours or against their own subjects. A warrior arose, and established a standing army far beyond whatever entered into the imagination of his predecessors. By this all Europe was to be brought into subjection to his will, and different nations and languages combined to give validity to his designs. This power is broken, after having displayed to the world every thing great and terrific that war can produce; all that the depraved state of mankind calls glorious, all those scenes of desolation and destruction, which ought to be pleasing only to demons, not to rational beings. The system is broken. What is left for future sovereigns to do, but to cast away from their minds their notions of false glory, and to raise their people, not by brutal force exercised upon their neighbours or

their own subjects, but by cultivating the better feelings of the heart, and encouraging industry, commerce, and the arts of peace.

A dawn of hope arises, that the hearts of many are influenced by these sentiments. In England the peace itself has lost much of the gratification which it is calculated to excite, from the strange article in the treaty, which provides for the renewal of the slave trade for five years. Against this degradation of humanity, this violation of the Christian religion, the people of this country have united, we might almost say unanimously, to enter their solemn protests. Petitions have been sent to parliament from every district and township, and the signatures to them exceed, we believe, in number those offered upon any other occasion. Here then we see a genuine expression of the best of feelings, which acknowledges that in pursuing our own good, we are not to be forgetful of that of our neighbour. If we rejoice at the deliverance of Europe from a dreadful tyranny, can we but mourn, that the return of peace to us should be the signal for wars and desolation in Africa. Let us hope, that this expression of the public feeling in England will not be without its effect in the approaching congress of the sovereigns of Europe. That there is a favourable disposition in the mind of the French king may be collected from his permitting the debates on this subject to be inserted in the Parisian newspapers; and we shall hope that the Committee for conducting the petitions, will take care that a good account of the proceedings relative to them, together with such extracts as manifest the sentiments of this country may be circulated through France.

From the greater public events we are compelled to turn aside to notice circumstances, with which we could have wished the public never to have been acquainted. It is but too notorious that there is an unhappy difference between the prince and princess of Wales, from

which she has been prevented from partaking of those honours, to which in company with her husband she would have been entitled. Much discussion was introduced on this subject in both houses of parliament, which ended in the conviction, that their interference in a question between man and wife could not be to any good purpose. A conviction was, however, generally produced, that the dignity of Princess of Wales ought to be maintained, and a vote passed for increasing her annuity to fifty thousand a year. With a nobleness of sentiment, not very usual, the princess declined this largess, and begged that it might be confined to thirty-five thousand a year, and with this the Commons complied; but during the process of this business, it appeared that her daughter felt for her mother, and the strange scene was exhibited of her escaping from one parent to the other for protection. This the unhappy mother could not grant, for in England the father, and in this case the sovereign, has the care of his family. The young lady was therefore carried home by her uncle, the Duke of York, to her father's house, and another uncle, the Duke of Sussex, made her situation there the subject of some questions in parliament, for which the Lords were once summoned; but no discussion took place upon them, from an understanding, that the young princess was placed in a situation which did not stand in need of parliamentary interference. The separation of parents cannot but be attended with ill effects to their offspring; and who is there that will not pity the fate of a daughter, who, in performing her duty to one is offending the other parent.

The fraud, which we noticed last month, has been productive of far more public discussion than was to have been expected from such a transaction. Of the parties under the sentence of the law one has appealed against it in the strongest terms, and in a manner which has made a deep impression on the public. Lord Cochrane lost no time in

endeavouring to obtain a new trial, but to his own surprise, and that of the public, he found, that he was precluded *in limine* by a rule of court, which refused every application of this kind, unless all the parties engaged in the conspiracy concurred in it. Not being able to obtain a new trial, he made his appeal when brought up for judgment, but this had evidently no effect upon the court. The last opportunity was offered to him in the house of Commons, of which he was a member, and according to the rules of the House he appeared in his place to make his defence: but this was without effect; for though he was supported by the arguments and votes of a considerable number of members, the vote of expulsion passed by a great majority. The expulsion brought the case before another tribunal, the tribunal of his constituents, who, previously to the day of election, met together to consider of a fit person to represent them upon this occasion; and there Lord Cochrane was proposed, and seconded, and unanimously approved of, Mr. Sheridan waving his claims in favour of his lordship, and no other person being put in nomination. On the day of election Lord Cochrane was proposed, and unanimously elected, and no other person appeared as a candidate. At the day of nomination and election very strong testimonies were given, in support of his lordship's innocence of the crime laid to his charge; and among them it was asserted, that some of the jurymen had declared, that if they had heard the subsequent defence of Lord Cochrane, they should not have brought him in guilty in their verdict. The question was after this brought into the House of Commons, by a motion to apply to the crown, for remitting that part of the punishment which subjected his lordship to the pillory, and this gave occasion to the law officers in the house to vindicate the whole of the judicial proceedings, but the debate was stopped, by a declaration from one of his Majesty's ministers, that the sentence of the pillory would not

be put into execution, as the crown had been advised to remit that part of the punishment to all the parties who had been adjudged to it. The trial has been published, and it has occasioned many comments on the conduct of the chief justice, the severity of the sentence, and the very extraordinary rule of the court, by which a new trial was denied, and for which every one seems to be at a loss to assign a reason in common sense or common equity. Lord Cochrane is now in a very peculiar situation, deprived of that dignity which he had acquired by signal services in the navy, degraded in his profession, under confinement, and returned to serve in Parliament by the second city of the kingdom. Time will without doubt develop the whole of this extraordinary transaction, and among other things will doubtless produce some farther inquiry into the rules of our courts of justice, for it must be desirable both by judges and the public, that nothing should be established as a law, but what is evidently for the purpose of securing to all parties equal justice.

The eyes of all Europe are now naturally turned upon France, and the conduct of its government seems to be very wisely adapted to the circumstances in which it is placed. An Exposé has been presented to the parliament, of the situation of France, and it forms a striking contrast to those with which the late sovereign amused the country. The condition of the country with respect to its finances is what might naturally be expected, and in fact it is not near so bad as the late events prognosticated. The addition to its debt in the last thirteen years, does not amount to seventy millions of our money, and the agriculture of the country and its manufactures are allowed to have been very greatly improved in that time. By the cutting off of vast districts, the resources of the kingdom are diminished, but at the same time its immense expenditure is diminished in a greater proportion. The sove-

reign meets the difficulties in which he is placed with great courage and resolution. He tells his people plainly, that they must both be put to considerable temporary inconvenience, that economy is on his part necessary, and on their part cheerfulness and industry under the pressure of the immediate burdens. Every day he is ingratiating himself with them, and the name of Bourbon is becoming familiar to them, accompanied with feelings of a different nature from those with which their former sovereign was hailed. But it is to be feared that one part of the Exposé is too true, that the injury done to the moral character of France is very great, and requires as much attention as that to its finances. How could it be otherwise when the youth of the country were taken away from their parents to fill up the rank of the standing army? When war was made the great business of life? We still hope that during all this confusion the word of God may have made an impression on many minds, so that they may steer clear of those errors, into which the restoration of popery may plunge too many of their fellow subjects.

A subject of great importance occupies the attention of their legislature. This is the question on the freedom of the press, a question supposed to belong more to the people than to the sovereign, but in fact it is the sovereign who ought to be the most desirous of encouraging a liberty which may be a useful check to that adulation with which a throne is in general surrounded. All agree that in questions of science and arts, the liberty of discussion is of the greatest use: it is only on subjects of religion and government, that there is a desire to stop it, and that is precisely on those points where discussion ought most to be courted. Had the liberty of the press been encouraged during the last century in France, she would not have exhibited to the world those atrocious scenes, by which its annals are now disgraced.

Libel on the government was in those days the word for every pamphlet which opposed the wishes of the minister of the day, and the Bastille was the place of correction for every man of an enlarged mind, who dared to speak freely on politics. The eye of a time-serving advocate could find a libel in every page of an opposer of the court, and his employers estimated his zeal by the number of offenders he brought before them. The French seem to be sensible of the evils arising from surrendering up the press to the court, yet they know not how to draw the line between the oppression of a minister and the licentiousness of the writer. A strange distinction has been proposed, namely, that large books may be printed freely, but all newspapers and pamphlets must go through the office of the censor. We shall be curious to see in what manner the question is at last settled, and shall not be sorry if they go beyond our own country upon this point, for with us there is great room for improvement. A question of almost as great importance was thrown out of the legislature with almost universal acclamation, and yet it was one which required the utmost gravity of debate. We were rather surprised at its having been introduced, and did not give the French assembly credit for possessing a man of such enlarged views. He proposed the abolition of customs—a perfect freedom of exports and imports. There never was a time when the French could have taken up this question with greater advantage, and had France been made a free port, she would have gained more by that single act, than Buonaparte could have ever obtained by his attacks against our commerce.

Every thing is consolatory to our feelings in our view of France; she is rising from her difficulties: every thing is the reverse in Spain which is sinking into the abyss of its former regime, and if it extricates itself it must be by a civil war. The

Inquisition is re-established. Monks and nuns and priests, are all getting back to their former stations and pre-eminence. Commerce is destroyed by the restoration of all the old monopolies and imposts. In fact the whole plan of the new government seems to be to destroy every act of the Cortez, and to reduce Spain to an absolute monarchy. They who fought against the French are now disgraced; they who fled the country are returned to domineer over it. Rumours of dissatisfaction have reached us, and the dread of it has had the effect to prevent the sending out of sufficient force to reduce the colonies to the present order of things. All this is in favour of the American governments which will be able to establish themselves, and be freed from a power evidently incapable of consulting the happiness of such distant regions.

Sweden has not obtained possession of Norway, which on the contrary has erected itself into an independent kingdom under a free constitution, a representation of the people, and a free press. Whether it can maintain itself time will shew; but the sovereign whom they have elected seems determined to stand the contest. The question is not yet settled, how far external powers have a right to dispose of a country, and it is certain that when Norway was separated from Denmark, neither Sweden nor any other country had a right over it. We come then to the right of arms, and myriads may perish in this conflict, which will be a blot on the present peace, and a great reflection on those persons who arranged it. Perhaps however the congress at Vienna may take it into consideration, remembering that whatever right they had to dispose of countries in the possession of their arms, this does not apply to Norway which was free from them. Surely the voice of the people ought to go for something, and if it was attended to in France why should it not be so in Norway!